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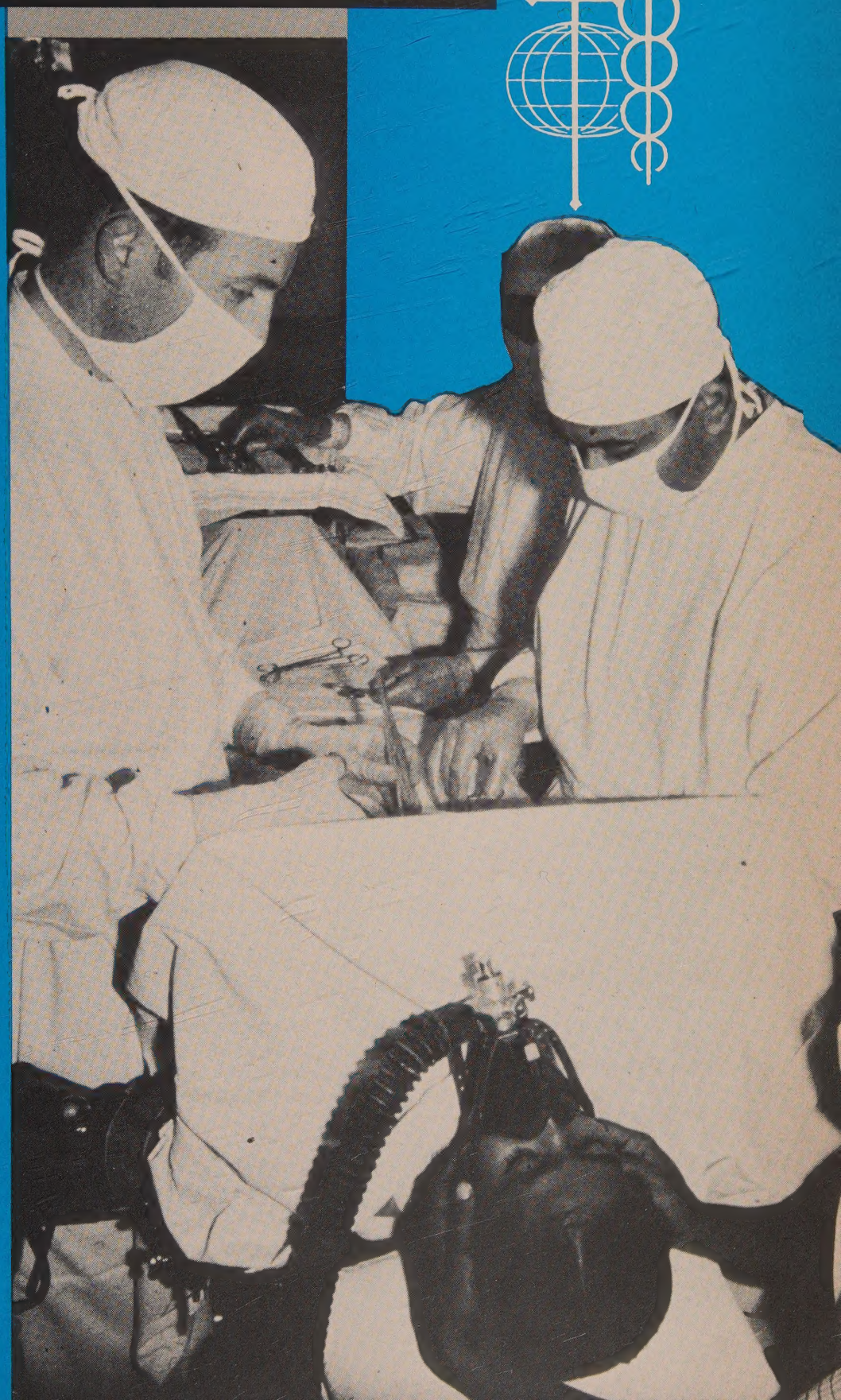

God's hand guides Missionary Surgeon

(SEE PAGE 3)

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 FEBRUARY 28, 1961 Number 5

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About This Issue . . .

The lead article describes the church at work in a hospital in India. Two other articles show the church at work right here at home as it plants new missions—either through the ALC's "package mission" program or through the initiative of mission-minded individual congregations. The Lenten sermon in this issue was written by Prof. W. A. Poovey, who teaches homiletics (preaching) at Wartburg Theological Seminary, Dubuque, Iowa.

* * *

"Medic with a Mission" was written by the Rev. Rolf E. Aaseng, an associate editor of THE LUTHERAN STANDARD. Prior to assuming his present post Pastor Aaseng was the

Rolf Aaseng

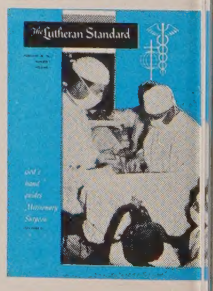
Erhard Schalkhauser

Hugo Eskildson

editor of the *Lutheran Teacher*. In "From Generation to Generation" Pastor Erhard Schalkhauser, of Detroit, tells how the missionary urge has established a succession of thriving congregations in his home city. Until Jan. 1 Pastor Schalkhauser was the assistant to the president of the Michigan District of the ALC. Now he is assistant director of evangelism in the new ALC. In "Autobiography of a Package Mission" Dr. Hugo Eskildson tells the story of his home congregation—Crusader, Rockville, Md. Dr. Eskildson was one of the vice-presidents of the former ALC. In 1956 the ALC Brotherhood named him "Mr. Distinguished Christian Citizen of the American Lutheran Church."

* * *

On March 14—the date of the next issue of THE LUTHERAN STANDARD—another "authoritative translation" of the New Testament, *The New English Bible* will make its appearance. It was translated by distinguished Protestant scholars in England. Dr. Theodore Liefeld of the Evangelical Lutheran Seminary in Columbus, Ohio, is contributing a feature review of this new translation to the next issue. Associate Editor Bockelman will give us a bird's-eye view of the 12 world missions of the ALC. And Dr. Arndt Halvorson, of Luther Theological Seminary, St. Paul, will supply a Lenten sermon.



THE COVER illustration shows Dr. William Scott, the "Medic with a Mission," engaged in surgery at the hospital of the Santal Mission in India (see article on opposite page). Dr. Scott is now doing graduate work, especially in surgery, the better to equip him to help tuberculosis patients in India.

Medic with a Mission

By Rolf E. Aaseng

DR. WILLIAM R. SCOTT and Bharat Mondol are now on opposite sides of the globe. But their paths have crossed, with results that neither will ever forget.

Bharat Mondol is a 26-year-old Indian living in the Santal mission field in northeastern India. About 15 years ago he contracted tuberculosis and was admitted to the Mohulpahari Christian Hospital of the Santal Mission. There he had his first contact with Christianity. His case was arrested by treatment and he was dismissed. After he attended Santineketin University, tuberculosis recurred and last year he came again to the mission hospital. This time he asked for a Bible, and after repeated contacts with the Christian staff members, including Dr. Scott, who was both the administrator and the surgeon at the hospital, he asked for and received Baptism. It is easy to see why he won't forget Dr. Scott.

However, he has left an indelible imprint on Dr. Scott, too. Before he left the hospital Bharat had given a radiant testimony to the love of Christ. And although he knows that lack of medical facilities makes it unlikely that he will get well, he "never stops smiling" and continues to be a witness for his faith at home.

Keenly aware of the need for such vibrant Christian witness, Dr. Scott muses, "If I could take out that diseased lung, and thereby probably save his life, think of the influence he could have." The knowledge that tuberculosis takes its toll among the leaders and potential leaders of Christianity in India, as well as others, is largely responsible for Doctor Scott's present activities. As a resident in the Department of Surgery at the University of Minnesota, he is concentrating on surgery for tuberculosis.

Undoubtedly his hopes for the future in India make the long days at the University Hospital—often more than 12 hours—pass more quickly. When he returns to the mission field in three years, Dr. Scott hopes to be able to establish a tuberculosis sanatorium as an adjunct to the hospital, under the direction of an Indian doctor. There specialized surgery could be done on advanced cases such as Bharat. Facilities for this kind of treatment are scattered and quite inadequate in India. Persons needing surgery usually die before room can be made for them in the crowded government hospitals.

Although tuberculosis is rapidly vanishing in America, in India it is the most serious medical problem, causing a million deaths a year and accounting for 20 per cent of the patients who come to the hospital. Most of this tuberculosis can be treated, according to Dr. Scott. Inadequate diet and crowded, unsanitary living conditions contribute to the spread of the disease.

It is not only the possibility of healing that makes treatment of tuberculosis highly rewarding to the missionary. The patients are at the hospital long enough to learn about Christianity, and also to see it demonstrated in the lives of the staff who serve them. As a result there have been several conversions among tuberculosis patients.

Dr. Scott's future plans for the hospital also include offering advanced surgical training to graduates of Indian medical schools. These proposals have been approved by the Northern Evangelical Lutheran Church and by the Indian government. However, they will require the raising of $50,000 in addition to the normal budget requirements of the Santal Mission. This is one of Dr. Scott's main concerns during his free hours in America.

However, he is confident that God will provide the means, as he always has. "There is no question but that God leads the way in every respect if you yield to him," he maintains, and points to repeated demonstrations of this in his own life.

His presence at the Minnesota graduate school is the latest evidence of God's provision. It seemed desirable that he spend his furlough in Minneapolis because the Santal Mission owned a house there. Furthermore, to be near mission headquarters and many of the people who support the mission would be valuable in implementing plans for the future. Yet there seemed little hope of getting into the University. However, he was accepted upon application and is now working toward a master's degree in surgery and a fellowship in the American College of Surgeons.

In addition, when Dr. Scott was ready to leave India, Dr. Kristofer Hagen of Minneapolis volunteered to take his place so the work could go on. A better replacement could hardly be hoped for. Dr. Hagen once served on the same mission field and it was during his stay there that the hospital at Mohulpahari was built.

Time and again Dr. Scott has been convinced of God's hand in events that prepared him for missionary work. Because he took his medical training under auspices of the army during World War II, he was able to complete school with no debts. In the service again at the time of the Korean conflict, he was in the first planeload of doctors that went to Korea. He calls it a wonderful opportunity, because working with a mobile surgery unit for over a year there gave him experience in operating under the crudest conditions. Later he was in charge of a training unit in the States which came in handy when he had to administer the hospital in India and had an opportunity to train doctors under him.

His surgical residency gave him experience in gynecological surgery—which constitutes 40% of his surgery in India—and in plastic surgery. The latter experience, unusual for a training program, was of great value in India in treating many cases of bad burns or deformed children.

Although it is evident that God has provided many opportunities, it should also be said that Dr. Scott has made use of the opportunities. When he first went to India, he took the diploma course in tropical medicine and hygiene at the University of Calcutta. This qualified him not only to treat, but also to teach tropical diseases to Indian doctors. Needless to say, this gives him much prestige in the country.

The quality of treatment at the Mohulpahari Hospital has brought patients from a 200-mile radius, many of them bypassing government hospitals to come. After a visit, the health minister of West Bengal observed that the hospital was run at one-tenth the cost of similar government institutions. He has indicated an intention to model the government rural medical program after that of the mission.

Administering an 85-bed hospital, performing surgery, and helping to train other doctors (there are usually three Indian doctors at the mission hospital) should be a full-time job for anyone. But this was by no means the extent of Dr. Scott's responsibilities.

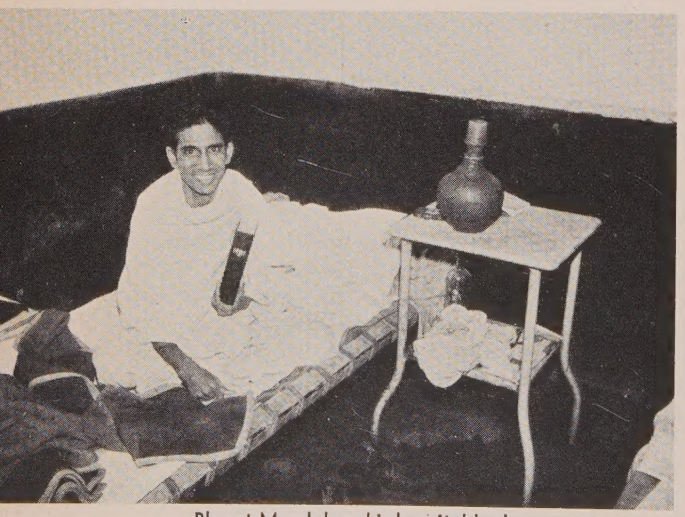
He was also in charge of the mission work in two districts, and supervised the work of national pastors and evangelists. He himself preached frequently and held conferences. Under his leadership a Bible correspondence school was set up which now has 350 students. For this school material is continually being translated into Santali from other languages. So far three courses are available.

He was secretary of the three primary schools in the area. He was also senior medical officer for the mission's leper colony at Saldoha and consultant physician for four major dispensaries at secondary schools. He was president of the local chapter of the Indian Medical Association and regional secretary for the Christian Medical Association of India.

Dr. Scott became interested in missions after he had a conversion experience as a boy of 12. Undoubtedly his home congregation, Trinity Lutheran in Brooklyn, N. Y., fostered this interest. Missionaries served the congregation as pastors at various times, and several members became missionaries, including one medical missionary, Dr. G. N. Fedde. Dr. Scott regards the Rev. S. O. Sigmond, longtime pastor of Trinity who influenced him greatly, as his spiritual father.

He attended medical school at Columbia University. There he met his wife, the former Jeanne Alice Sherwington, who was a nurse in the surgical department. They were married in 1949, during his last year in medical school. After he completed his training and a tour of duty in the army, they left for the Santal field in India in December, 1954.

The Santal Mission is one of the officially recognized inter-Lutheran mission fields in which the ALC works. It began work in India in 1867. Approximately 25 million peo



Bharat Mondol on his hospital bed.

The hospital at Mohulpahari.

e live on the field, and the church umbers 35,000 members. The church self-governing and approves poli-es and projects and assigns mission-ries to stations. Only a small part their financial needs is supplied cally thus far, however.

New missionaries must be approved y the Indian government, which sually limits each mission to the umber of personnel it has had in ast years, but allows replacements. his is more a mark of a rising na-ionalism than any anti-Western feel-ng, however.

According to Dr. Scott, most In-lians are friendly to America. Point-ng out that India is the largest dem-ocracy in the world, he indicates that t is not likely to be hospitable to Communism because Hindus are op-posed to atheism. At present, how-ever, the church is the only organized group able to give any kind of re-sistance to Communist propaganda; t acts as a buffer for the government n this regard.

Since the government welcomes specialists in medicine or any other field, Dr. Scott is enthusiastic about current efforts to encourage profes-sional men to go to mission fields to work for short periods of time. He hopes that not only doctors and den-tists, but plumbers, electricians, con-tractors, and other specialists may make their Christian witness in this way, perhaps after they are retired. Not only will such persons make "technical contributions with a Chris-tian punch," but they will be the most effective good will agents for America, too, says the doctor.

Such a program is important be-cause, in the opinion of Dr. Scott, the day of the traditional type of mis-sion organization and operation is over. In addition to the witness of lay volunteers in many fields of work, he believes the most effective way for a church to conduct mission work in the future will be through literary efforts, such as Bible correspondence courses, and through a system of training the doctors of the country, as he hopes to do.

If trained Christian doctors can spread throughout India, as Dr. Scott hopes, they can be a most effective means of spreading Christianity, for a doctor is a natural leader in any community.

The story of this medic with a mis-sion, and what God has accomplished through him, is living proof of this.

When We Dead Waken

By Karl A. Olsson

For me going to bed has always seemed a kind of dying. I go like Bryant's "quarry slave at night scourged to his dungeon." It takes the combined efforts of family and friends to coax, cajole, and badger me to rest. But if I hate to enter the sarcophagus of sleep, I am even more reluctant to share in the daily resurrection. I do not like to wake up.

It must have been bad enough in the days of cock crow, trumpet, and church bell (although there is a sort of romance in them), but to be wrenched from sleep by an alarm clock is a profanation of the holy. During my army career I once awakened a Roman Catholic colleague, asleep in his jeep, by tickling his nose with a straw. He awoke in a mad metaphysical fury and lectured me for a good 45 minutes on the disposition in sleep of the animal and rational souls. It appeared from his discourse that to awaken anyone suddenly was to set the animal and the rational souls in a wild gyration which might lead to madness.

WAKING WHISPER

I told a friend recently about the difficulty I was having with my animal and rational soul, especially during the onslaught of our alarm clock. Every morning I teetered on the verge of lunacy. He suggested that the modern way to wake up was by means of a clock radio. There is no ringing of bells, he said, nor buzzing of buzzers, but merely a click and then a waking whisper. It is like the sun gong of the Egyptians. When the first light of dawn strikes the highest point of the rock, there is a muted golden gonging. And lo, you are awake, ready to face the challenge of the day!

I want to report that at Christmas time a little clock radio came to gladden our home. I awaited the first morning with anticipation. I had some difficulty in setting the mechanism because I am not very bright with buttons, but after a while I had the missile on the launching pad ready for the count-down. But the first morning was a distinct disappointment; I felt too much anticipation, and at 6:30 A.M. I was awake and ready for the blast-off.

The second morning was a different story. I was deep in fuzzy-wuzzy land when a quiet voice smote my ear. Alas and alas, it was the voice of Fisbee being thrilled about gasoline. The following day a man had trouble with sinuses—audibly. The fourth, a contralto sang the refrain of a song which, if I recall correctly, was entitled, "Darling, I am drowning in yesterday's tears." The fifth day we had sabers in the streets of Brussels. The sixth we were asked to be enthusiastic about a barbecue sauce for spareribs. Am I being difficult or un-American if I find spareribs soaked in barbecue sauce a bit revolting at 6:30 A.M.?

LOSS OF THE HOLY

What I object to in this radio claptrap is not only the tawdriness and lack of taste and greasy pressure on my wallet but the absolutely staggering assumption that people are interested in this rubbish and interested *only* in that. The assumption that we and our neighbors are nothing more than bags of wormy wants, that we are clusters of lip-licking appetites, itches, and lusts, that we have no eschatology but the eschatology of weather: pressure areas, humidity levels, precipitation.

I loathe and repudiate that assumption, and I hope that some day soon the church will have the wisdom and power to give the morning back to God and the people in the wild resonance of church bells. In their roaring and often dissonant way, they spoke of the holy and of life and death. They spoke of dimensions: terror and sorrow, beauty and gladness. And they did not preoccupy themselves with the large intestine. And until the day of bells dawns, I think I shall go back to my old alarm clock. It makes a most unholy clangor but it does not plead for Musterole or scratch feed.

The First Time Around – *World Missions*

A Peculiar Urgency

By Howard Sandum

MUCH is being done at home. But the new church also is being shaped at its outer edges, under the recoil of explosive new movements at work in the world.

The edges bring the work of the American Lutheran Church into three continents—Asia, Africa, and South America. Its Board of World Missions, responsible for 12 fields, has the largest mission undertaking of any Lutheran denomination in the world.

Even with 550 missionaries at work, the board faces a task expanding as never before. Population numbers are soaring in areas where Christianity is a young minority. Conflicting allegiances woo new countries, which during 1960 seemed to be born monthly.

"Our biggest task," says Dr. Rolf A. Syrdal, the board's executive director, "is through our evangelistic program to establish churches that shall be *indigenous* to the people of the areas in which our missions are located."

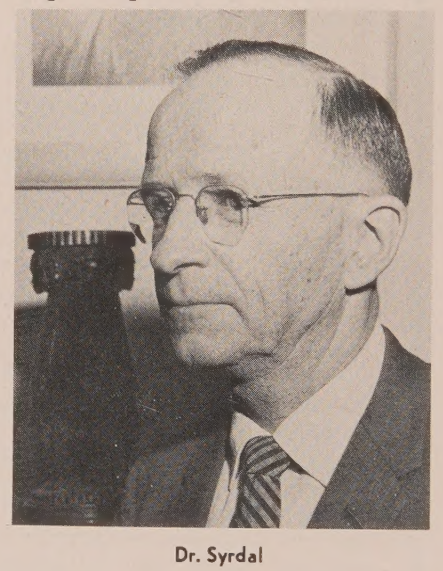
The word "indigenous," that is, native or national, reflects the current strong tone in the church's world approach, in contrast with the 19th century effort under which many missions were begun.

In former periods illiteracy, a primitive way of life, lack of communications and leadership, and a sense of awe before the civilized white man encouraged a paternalistic attitude widely associated, through caricature, with the missionary.

The paternalism of that day has dissolved into brotherhood and partnership. In today's mission abroad, Christianity is becoming a religion distinct from, though working through, culture. The missionary is sent to help, not to impose.

The white man should not demand, and seldom receives, awe from foreign national leaders. In Africa, for example, the churchman, proud of his culture, is a full partner in decisions on the placement and kind of missionary work in his area.

Growth of competent local leadership has prevented the violent collapse of Lutheran work in several recent instances—notably in South Africa, where churches at Durban were left untouched during riots.



Dr. Syrdal

In the work of teaching and healing as well as in evangelism, Dr. Syrdal says, the strengthening of local responsibility in community and religious life has been "a healthy development."

As the indigenous church begins to grow—as the Christian message begins to find expression in terms of local life—the direction of its work becomes more and more a local responsibility. Already, some younger churches in Africa are thinking about how they can respond to the Great Commission with missions programs of their own!

Size of the worldwide movement in the American Lutheran Church may be indicated from the church membership on its 12 fields, which exceeds 532,000 (including members from other Lutheran missions).

The affiliate churches vary from the Malagasy Lutheran Church (Madagascar) with 229,000, and the Evangelical Lutheran Church of New Guinea with 207,000, to the work started in 1957 at Brazil, where there are 77 church members.

Other fields are located in Colombia, Japan, Formosa, Hong Kong, India, Ethiopia, Nigeria, Cameroun and South Africa.

Leadership responsibilities in the ALC's program bring together two men of longstanding acquaintance and professional association. Dr. Syrdal, 57, executive director, and Dr. Theodore P. Fricke, 55, associate director, have attended mission conferences together at home and abroad for the past dozen years. They formerly headed, respectively, the ELC and ALC world missions departments.

How does the missions movement face the future?

"Its real strategic importance," says Dr. Syrdal, "lies in using the opportunities to make an impact on the newly-formed nations of Africa and Asia . . . through mass communications media . . . through an intensive program by the indigenous church itself . . . and through the special activities of missionaries called in the areas of evangelism, stewardship, literature, education, and medical work . . . thereby in the complex of the local situation, continuing to build a church that is self-governing and self-sustaining.

"Furthermore, there is a peculiar urgency in our day because some of the non-Christian religions of the world have been more active on an organizational basis than previously.

Whatever ideology or religion can catch the ear and influence the thinking of these newly-formed nations is going to play a large part in moulding the future of the world.

WORLD MISSIONS STAFF:

Dr. Rolf A. Syrdal, executive director
Dr. Theo. P. Fricke, associate director
Mr. Irwin M. Lerberg, executive assistant
The Rev. Alton C. O. Halverson, staff assistant

NATIONAL

National Lutheran Council Calls for More Effective Witness in Areas of National and International Life

The united impact of the Christian Church—and particularly the Lutheran Church—on society received emphatic attention early this month at the 43rd annual meeting of the National Lutheran Council in Detroit. Reports of virtually all the division executives pointed out that the witness of the church outside its own circles leaves much to be desired.

Re-elected to positions of leadership at the recent meeting of the National Lutheran Council were (left to right) Dr. Norman A. Menter, president; Dr. Raymond M. Olson, vice-president; Fred C. Eggerstedt, treasurer; and Harold LeVander, secretary.—NLC photo

Not on Campus to Fight

On the nation's college and university campuses there is a "widespread assumption" among students that more answers to life's problems are forthcoming from novelists, playwrights, and off-beat philosophers than from the church or its spokesmen, Dr. A. Henry Hetland, executive secretary of the NLC's Division of College and University Work, told the council.

"The church's mission must involve the whole campus," said Dr. Hetland. "Gone are the days when we talked of student work and student pastors; now we speak of campus work or university work and of campus or university pastors. The church's mission on the campus takes within its sweep faculty and staff members as well as members of the student body. Furthermore, within its orbit of concern are non-Christians as well as Christians."

Colleges and universities are the recognized purveyors of knowledge and ideas, said Dr. Hetland. "If the church wants to remain in communication with that world, she must be in the colleges and universities; if we want to avoid sham battles, we must have people who can understand what it's all about. Yet it [the Church] is not to *fight* the world of thought, but to minister to it."

Press for Better Press

A similar lament was voiced over the church's lack of influence in the communications field. Dr. Philip A. Johnson, executive secretary of the council's Division of Public Relations, told the delegates that "it is time to launch a massive offensive against religious illiteracy" through a coordinated plan to extend the influence of the church press beyond its own boundaries at home and abroad."

He cited the rapid expansion and improvement in Christian publications as an indication of "a vigorous life within the church that demands expression." However, he added, "we have not yet arrived in the field of communications at the point which we have reached in overseas missions."

"Cooperative strategic planning in order to meet the needs of the church and to present the message of the church most effectively to the world" is an urgent necessity, he said.

"While conscientious pastors, editors, and administrators endeavor to relate the Christian faith to the life of our times, their voices are not widely heard in intellectual and artistic circles," he said. "I suspect that very few people outside the church subscribe to church publications of any kind."

Dr. Johnson pointed to the "floods of Communist books and pamphlets" going into Asia, Africa, and Latin America and called for Christian effort to serve "areas where minds are awakening, avidly seeking materials for reading and study, and where loyalties are being formed."

In Hong Kong, where "a vast amount of pornography" is on sale, he said, "I believe that the Lutheran churches of America should be exporting an alternative."

Dr. Johnson suggested that Lutheran bodies give some thought to consolidating some existing publications for the sake of expanding into areas hitherto unreached.

Religion and Politics

The council adopted a statement on "Religious Faith as a Factor in American Elections," which said that "the religious affiliation of a candidate for any office is a valid concern of the voter. But it has to be balanced against all the qualifications of this candidate and other candidates, and should not be taken out of context of

the total political situation in which the voter has to make his decision."

Leaders of the council asserted, however, that the religious issue in the recent presidential campaign "was far simpler and less difficult of solution in defining proper relationships between the church and state than are others still facing us."

Dr. Paul C. Empie, executive director of the council, voiced the hope that the election of John F. Kennedy "will lay at rest once and for all any suggestion that an otherwise qualified American be barred from public office merely because of his religious faith or affiliation."

But he pointed out that there are several "vexing problems" which are encountered by Christians in other circumstances where interests of church and state overlap and thus require working relationships.

A church-state issue "which long has been debated and which will become even more controversial in the years immediately ahead," according to Dr. Empie, is the proposal that public funds be allocated to support schools conducted by religious organizations.

Dr. Empie said many Protestant leaders share Roman Catholic concern regarding the "increasing secularization" of education in public schools and wish there were some way of providing a "God-centered education" in them. However, in the pluralistic society of the United States, he added, religious indoctrination in public schools or at public expense is "out of the question."

Another council executive, Dr. Robert E. Van Deusen, director of the council's Washington office, hailed Kennedy's election as "a real turning point in our national history," and said that the so-called "religious issue" has largely disappeared since it has been proved possible for a Catholic to be chosen president.

Dr. Van Deusen said he thought President Kennedy to be "a man of independent judgment who would resent and resist attempts by any group to exercise undue influence on the way in which he carries out the responsibilities of his office."

He said that since the election there has been "a sort of embarrassed silence" on the issue which was in marked contrast to the intensity with which it was discussed during the campaign.

Dr. Van Deusen noted that Francis Cardinal Spellman's recent criticism of Mr. Kennedy's task force on education proposals "will probably strengthen the President's stand that such aid should be confined to public schools."

The NLC executive predicted that the Roman Catholic Church would continue to seek government aid to parochial schools but that President Kennedy's firm statements on the issue would "simplify the situation, making it easier for issues to be discussed on their merits."

Careful in Taking Money

Another issue in the area of church-state relations—to which the council devoted more time than to any other single matter—was a statement on "Church Hospitals and the Hill-Burton Act." This subject had been assigned to the council for study by the former American Lutheran Church. The statement read to the council was "adopted for transmission to the ALC." It, therefore, cannot be said to be the official statement of the council, but simply the study documents of its findings and opinions in answer to the ALC's request.

The statement urged religious groups to consider the acceptance of public tax funds for hospital construction only as a last resort, and then in a spirit of "alertness and integrity" to the church-state relationships involved in such joint projects.

(The Hill-Burton Act provides grants on a matching basis to assist in the construction of hospital, clinic, and other medical facilities.)

The council's Social Trends Committee, which conducted the study, concluded that the problem in accepting state funds "contains greater pitfalls for the church than for the state" and suggested that religious groups observe the following procedures concerning federal loans or grants:

- Make every effort to finance their hospitals completely with their own resources.
- Accept public tax funds for their hospitals only when the possibility of providing much-needed facilities under other auspices has been thoroughly explored and found not feasible.
- If public tax funds are accepted be scrupulous at all times in acknowledging the use of such resources in

Bishop Fridtjov Birkeli (right) of Stavanger, Norway, was the guest speaker at the fifth annual Workshop on Missionary Principles and Methods held at Luther Seminary, St. Paul, Jan. 31-Feb. 3. The Norwegian bishop discussed with students and missionary delegates such subjects as the role of missions in a "world in revolution"; "the Word of God in a nuclear age"; and "rethinking our traditional pattern of the place of the missionary." The 50th anniversary of the Chair of Missions at the seminary was observed in a special service during the workshop. Shown with Bishop Birkeli is missions professor Dr. A. S. Burgess.

he construction of the buildings and n observing the ethical requirement f this fact with respect to the man- ner and extent of furthering religious bjectives in a welfare institution thus inanced.

"The success of a church-state re- ationship so delicate and complex vill stand or fall upon the alertness nd integrity of the citizens and hurches concerned," the statement declared.

Concern for Revolutions

Turning to the impact of the gos- pel witness in the world at large, the council reviewed its program of world relief and heard evaluations of the revolutionary forces in Africa, Asia, and Latin America.

Food, clothing, medicines, and mis- cellaneous articles valued at nearly 13 million dollars were shipped to 18 countries in 1960 through auspices of Lutheran World Relief. The year's shipments brought to $120,674,280 the value of relief goods shipped to needy areas by LWR in its 15-year history.

Lutheran World Relief is an in- corporated agency that has served NLC participating bodies since 1946 and from 1953 has had the active co- operation of the Board of World Re- lief of the Lutheran Church—Missouri Synod.

In addition, the Lutherans of the NLC also carried on a 4 million dol- lar Lutheran World Action program during 1960. The causes for which the funds were used include inter- church aid in Europe, refugee reset- tlement in the U. S. and service to refugees in other countries, material relief overseas, ministry to armed forces at home and abroad, ministry to temporary communities in the U. S., world missions, Latin Ameri- can missions, and cooperative work with other Protestant agencies.

Dr. Stewart W. Herman, executive secretary of the NLC Division of Lu- theran World Federation Affairs as well as secretary of the Department of Lutheran Cooperation in Latin America, called attention to the grow- ing consolidation of Lutheran forces in Latin America.

The Rev. Oscar R. Rolander, secre- tary of the Department of World Mis- sions Cooperation, responsible chiefly for coordinating Lutheran work in Tanganyika, warned the councilors against too hasty conclusions on the present situation in The Congo and other parts of Africa. He called for a sympathetic understanding of the problems faced there.

Another part of the international activity of American Lutherans was revealed in a report that showed that they had helped to resettle nearly 60,000 refugees in the U. S. since 1948.

In their task at home Lutheran churches were called upon at the NLC meeting to "find new and imag- inative ways to witness together" in cooperative mission efforts as their contribution to the Christian aim of winning America's unchurched.

Imagination at Home

Dr. Robert W. Long, executive sec- retary of the NLC Division of Amer- ican Missions, said that the task that looms before the Christian forces at the beginning of the 60s is "monu- mental," as some 350,000 persons an- nually are added to the unchurched millions of the United States. But, he said, the task is also "fraught with opportunities and glowing potential- ities."

"There has been an increasing awareness," he observed, "that the mission task confronting the churches of America is of such proportions that no single body is equal to it."

Dr. Long reported that the NLC bodies organized 178 new congrega- tions last year. In the past seven years, he said, the urban church plan- ning staff of the American Missions Division has assisted in some 60 self- study projects for more than 900 con- gregations.

During the current decade, accord- ing to Dr. Long, special attention should be focused on:

- Thorough studies of population trends, cultural backgrounds, church membership, and planning strategies for every area of the United States.
- Structures and procedures which will assure an objective and impartial assignment of fields based on a sanc- tified strategy for the extension of the kingdom of God.
- The discovery of dynamic and creative methods to establish Christ- tian congregations in any type of community where there is need of Christian witness.

INTERNATIONAL

Ordass Ailing at 60

Bishop Lajos Ordass, ousted head of the Lutheran Church in Commu- nist Hungary, is in poor health, hav- ing suffered "several heart attacks," according to reports reaching the Lu- theran World Federation from that country.

A letter conveying good wishes was sent by the LWF to Bishop Ordass on the occasion of his 60th birthday on Feb. 7.

Dr. Ordass was "requested" by the Church Council of the Southern Dis- trict of the Hungarian Lutheran Church in June, 1958, to relinquish his post as bishop of the district. This action followed an announcement over Budapest radio that he was in "complete isolation" due to his policy of non-cooperation with the Commu- nist government.

Now living a secluded life in his fifth-floor walk-up apartment in Bu- dapest, Dr. Ordass spends his time translating Scandinavian religious works into Hungarian.

Mission Joins Sudan Church

Some 9,000 members of the Sudan Mission of the ALC have joined 4,000 members of the Cameroun mission of the Norwegian Missionary Society to form a united Lutheran church in the West African republic of Cameroun.

A leader of the mission said the new united body is to be a "self-gov- erning church recognized by the Cameroun government." The two missions have been collaborating in medical work for a number of years, and in the past two years they have opened a joint normal school and a joint theological seminary.

Appointed to LWF Radio

A Swede and an Ethiopian have been appointed to administrative po- sitions in Lutheran World Federation radio programs in Ethiopia.

Thorsten Manson, field director of the Swedish Evangelical Mission in Ethiopia, will become business man- ager of the broadcasting service. Mr. Manson, 36, has been a missionary in Ethiopia for the past ten years.

Hagos Legesse, administrative of- ficer of the Addis Ababa Chamber of Commerce, will be administrative as-

sistant. Mr. Legesse, 25, is secretary of the Ethiopian Evangelical (Lutheran) Church—Mekane Yesus. He is a former teacher and also served as business manager of the American Lutheran Mission.

Pleads for LWF "Fellowship"

A Lutheran theologian made news last month by pleading for member churches of the Lutheran World Federation (LWF) to extend pulpit and altar fellowship to each other.

In an article published in the *Lutheran World*, LWF quarterly, Dr. Peter Bruner, a professor of systematic theology at the University of Heidelberg, called the prevailing practice of the member churches an "anomaly." (Webster: "something out of keeping, especially with accepted notions of fitness or order.")

Dr. Brunner stated that churches that "mutually acknowledge" that they have the same confessional obligation "should not refuse one another pulpit and altar fellowship but should rather make a point of extending it to one another."

Altar and pulpit fellowship among church bodies permits their pastors to preach from one another's pulpits and their communicant members to receive Holy Communion in one another's congregations.

Woman Pastor Not Appointed

There are no women serving as pastors in Norway—yet.

But there was a flurry of excitement when a 59-year-old divinity graduate, Mrs. Ingrid Bjerkas, applied for a parish in Norway's Hamar diocese.

The tension was resolved when five men were placed in the five vacant parishes.

Although it has been legal for several years for women to enter Norway's ministry, Mrs. Bjerkas' application for ordination was the first received.

The Lutheran Church in Denmark was the first of the Northern Countries to ordain women, with six now serving as ministers. The Church of Sweden admitted its first three women pastors last April. In Finland, the issue has been referred to a special committee for study with a report expected in 1963.

THE ALC

The ALC Church Council—deep in study

Church Council and Other Boards of ALC Hold Series of Meetings to Review Tasks

After a 10-year "courtship" and a long-to-be-remembered "marriage" the the newly-formed American Lutheran Church is "home from the honeymoon" and getting down to the serious business of housekeeping necessary for a meaningful life.

Several hundred people representing the various boards, commissions, and committees met at various times in Minneapolis during January and February to carry out the tasks assigned to the church.

Meeting during the first week in February were the two top boards of the church, the Joint Council and the Church Council. According to the constitution, the Joint Council, which is composed of the Church Council, the Board of Trustees, and the secretary of the church, "shall function as the legislative agency of the American Lutheran Church in the interim between general conventions."

The Church Council is composed of the president, the vice-president, the 19 district presidents, one lay representative from each district, and three pastors and three lay representatives elected at large. Its chief function is to "be responsible for the leadership and supervision of the church in all spiritual matters not otherwise assigned in the constitution or bylaws or by the general convention."

The Joint Council decided that the first general convention of the church is to be held Oct. 18-24, 1962, in Milwaukee, Wis. Original plans had called for the convention to be held in Denver, but sufficient accommodations could not be obtained there.

Religious faith as a factor in American elections, the religious crusades of Billy Graham, commercialism in the churches, and the 1962 review of membership in the World Council of Churches were among the matters discussed by the Church Council at its three-day meeting. The council also approved the calling of a full-time executive for the Committee on Worship and Church Music.

The Church Council approved the statement on "Religious Faith as a Factor in American Elections" which came to it from the recent annual meeting of the National Lutheran Council (see news story on page 7).

Emphasizing that the religious affiliation of a candidate for any office is one factor, but only one of a number of factors that are of valid concern to the voter, the statement declares that "it is regrettable that some church people begin to show con-

(Continued on page 24)

What Do You See on Calvary?

By W. A. Poovey

Did you ever stand too close to an oil painting? If you did, you probably gazed at a meaningless daub of paint, for even the best pictures must be viewed at a distance to get the scene in focus. The same thing is true of the events of life, only in this case it is time which supplies the proper perspective. The participant in any human happening is usually the last one to realize what is transpiring.

Nowhere is this more true than at Calvary. The men who crucified Christ did not know what they were doing. But the friends of our Lord did not know what was taking place either. One can still hear the anguish in the complaint of the disciple on the road to Emmaus: "But we had hoped that he was the one to redeem Israel." Perspective was needed before Calvary could be understood.

Today there is no longer any reason for confusion. In fact, the Apostle Paul, speaking to Jewish and Gentile hearers at Antioch in Pisidia, was already far enough away from the events of the crucifixion to be able to explain their meaning. Thus we are without excuse if we fail to comprehend the Lenten events. There is now sufficient perspective, sufficient time for us to know the meaning of Christ's death.

Moreover, if our Christianity is to be more than lip service, we *must* know and understand the significance of Jesus' passion. For our religion reached its climax on a lonely hill outside Jerusalem. John Bowring put his finger on this great truth when he wrote:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Thus it is not a useless or trivial question to ask, *What Do You See on Calvary?* Rather, here is the central issue of our faith; here, in the language of our day, is the $64 question: What do you see on Calvary?

It is not hard to see the first significant truth.

Anyone who reads the story of the crucifixion is overwhelmed with a sense of shame, of shock and horror. Calvary is a travesty of justice, a triumph by wrong-doers, a vicious and mean act. Paul exposed the ugliness of what happened when he wrote: "Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed." This was man's response to perfect man; this was humanity's reaction to God in their midst.

What do you see on Calvary? You cannot help seeing there *man's inexcusable brutality.* The mask of goodness was torn loose at Calvary, and man stood revealed in his ugliness and sin. Even today there is an aura of darkness about the day in human history when the Son of God died. We may speak confidently of Good Friday, and yet we know that it was Black Friday, too.

A friend of mine had an amusing and yet meaningful experience in observing a child's reaction to the story of Jesus' death. A neighbor girl from an unchurched family was interested in learning something about Good Friday, and so the age-old story of the crucifixion was related. When the girl heard how Jesus' enemies mistreated him and finally nailed him to the cross, her reaction was quick and straightforward. "Why, dem dirty rats," she exclaimed.

That sums it up pretty well, doesn't it? "Dem dirty rats." Calvary is not a pretty story. Anyone who looks there sees man's inexcusable brutality. The men who were supposedly the religious leaders in Israel, the governor who supposedly represented an empire dedicated to law and order, conspired together to put to death the Son of God. Man's inexcusable brutality is written in blood on Calvary, portrayed in graphic terms so that all ages might see what mankind is capable of.

Nor does Calvary exist in isolation. In a sense it is a type, summing up man's history on this earth. For the annals of man are stained with similar crimes. What happened to Christ stands out only because of the person involved, not because of exceptional brutality. Here, if you will see

Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. Acts 13:26-29

it, are the tortures of the Inquisition, here is Buchenwald, here are the slave camps of Communist Russia. Here in essence is every petty cruelty practiced on children, on women, on employees, on the weak by the strong. "Man's inhumanity to man makes countless thousands mourn."

Whenever we grow lyrical about man's greatness, his scientific achievements, his progress, all we need to do is look at Calvary. For here we can see what man's sinful heart is capable of; not just the Jewish leaders or the Nazi criminals or the Communist forces, but man, humanity, the creatures who populate and rule this earth. What do you see on Calvary? You cannot help see man's inexcusable brutality pictured and dramatized there for all ages to see and to ponder.

YET to stop at this point is to make Calvary as senseless and meaningless as all other acts of brutality. If Calvary is no more than a reflection of man's evil nature, then it will drive us to indifference or to despair. We must study the picture more closely. And when we do, we see also in the events of that Good Friday *the sinner's blood-wrought salvation.* Note how Paul states this truth: "To us has been sent the message of this salvation."

Actually, the story of the crucifixion resembles one of those optical illusions that sometimes delight our eyes. It is possible to draw a picture so that when it is viewed from one direction, a certain figure appears, but when another angle is taken, the whole scene is changed. So Calvary exhibits two views: man's brutality and Jesus Christ, accomplishing the sinner's salvation. Every event, every step which led to the crucifixion has these two sides.

Why then did it happen? Why all this suffering and death? Paul sums it up in that simple word, "salvation." Jesus had been born to die on a cross. His name had been given to him because as the angel told Joseph, "He will save his people from their sins." John the Baptist had said of him, "Behold the Lamb of God who takes away the sin of the world." Calvary represented the climax of Jesus' life, the fulfillment of the purpose for which he came. If you would understand the story of the crucifixion aright, you must see there the sinner's salvation wrought by the blood of Christ.

A world grown calloused to evil and inclined to think lightly of evil needs to look intently at the Man on the cross. Here is what it takes to rid man's heart of sin. The man who takes his Christianity as a rather incidental part of his existence needs to see what it cost to win salvation for believers. It was "blood-wrought." It cost the life of the Son of God in order that men might be freed from the guilt of evil. Salvation may be free for the believer but anyone who looks at Calvary knows that it was costly for the donor.

WHAT do you see on Calvary? Man's inexcusable brutality? The sinner's blood-wrought salvation? These two pictures are there for everyone to see. But now I invite you to stand farther back from the picture, to take a longer view, yes, to see Calvary as the focal point of Biblical history. And if you do, you will also see *God's purposeful love.* For rightly viewed, Jesus' death is simply the climax of a long and laborious period of preparation for man's salvation.

Paul indicates this in his address at Antioch. He reminds his listeners of the "utterances of the prophets," who spoke about this Jesus. Paul declares that the enemies of Jesus fulfilled "all that was written of him." In other words, the great apostle wanted his hearers to know that Calvary was no spur-of-the-moment action, no sudden plan decided upon by the Jewish leaders or by Jesus himself. It represented the fruition of God's plan for man, a plan which had been indicated by the prophets and had been prepared for by countless previous acts.

It was to bring about this salvation that God called Abraham from the city of Ur. It was because of Calvary that God led Moses and the children of Israel into the wilderness and toward the Promised Land. Only because he was determined to save men from their sins did God tolerate the weaknesses of his people and even restore them from their captivity. Only in the light of the cross can we understand the whole history of God's dealings with man. Out of love that would not be defeated came the salvation of Good Friday and all the events that preceded it.

And it is vital that we see this aspect of Calvary. For there is always a temptation in the church to drive a wedge between God and Jesus, to make God a stern and vengeful judge who was thwarted by a merciful Son. It is this attitude which made the little girl declare in Sunday school: "I love Jesus but I hate God." Such a view is all wrong. It sees the crucifixion in isolation when it must always be seen in the setting of God's whole plan for mankind.

Closer to the truth are the words from the play *Green Pastures:* "Even bein' Gawd ain't a bed of roses." Calvary cost God his Son.

See then in the cross God's message of love brought to its climax. See in the outstretched arms of the Savior, God calling his wayward children back to him. See here, on this spot outside the city of Jerusalem, the great climax of a love that reaches from Adam to Christ, a love that still beckons and calls to men. The men at the crucifixion could not see God's hand in their actions. Even Jesus felt for a moment that he had been forsaken by God. But today, standing in the proper perspective, we can see God's hand in all this, we can see the love that fills all history and that seeks to fill every man's heart.

Mr. Poovey is on the faculty at Wartburg Theological Seminary, Dubuque, Iowa.

N 1952 we joined the "march to suburbia." Our new home was 17 iles from the Lutheran church in ashington of which we were then embers. Recognizing that this would eate many problems as our two oys grew older, we decided to at- nd services at a Lutheran church ear-by. En route to what we thought as the nearest, we passed a sign nnouncing Lutheran services at a chool. Almost by accident, we had ound a "package mission" of the merican Lutheran Church conduct- ng its sixth worship service.

Now, after eight years, I've been sked to describe the "package mis- ion" program by recounting the ex- erience of participating in the es- ablishment of one such mission. Nothing tells that story so convinc- ngly as the "diary of the congrega- ion"—the file of bulletins distributed t each worship service. . . .

9-28-52 . . . "It is with a deep prayer of thanks to our Heavenly Father that we assemble to worship Him this Sunday morning. . . ."

For those present at that first serv- ce there was indeed a deep prayer of thanks. Late in 1951 the possibility of establishing a church in Rockville, Md., was suggested to the Eastern District Mission Committee of the former ALC. In November a religious survey was made by the committee's parish worker, aided by members from two neighboring ALC congrega- tions. In March 1952, a Sunday school was started.

The Board of American Missions arranged the purchase of about two acres adjacent to a main road at a point where three large housing developments converged. The Rev. Howard A. Wilson accepted the call to be pastor. This was to be the first worship service of Crusader Lutheran Church, dedicated to God's glory.

9-28-52 . . . "We very much need a Sunday school teacher for a class of four- and five-year-olds. . . ."

No announcement could have been more appropriate—or more typical—for this particular mission than a plea for Sunday school teachers at its first worship service. Not only was this to be the third "package mission" established with funds contributed entirely by the Sunday schools of ALC congregations throughout the country, but the Sunday school was to be in the forefront of this congregation's history. This one day, the first, is the only Sunday in the eight and a half years that have followed on which attendance at worship service exceeded attendance at the Sunday school!

Mr. Eskildson is assistant director for administration, Reactor Development Division, Atomic Energy Commission, and is also president of Crusader Lutheran Church.

11-30-52 . . . "Tomorrow evening . . . we shall hold our first official congregational meeting."

12-7-52 . . . "In this morning's service all those whose letters of transfer are in the pastor's hands, plus those who are joining a Lutheran Church for the first time, will be received into this Church's membership."

1-11-53 . . . "There is every reason to believe that the final blueprints for our proposed new church building will be placed in our hands in the near future.

3-22-53 . . . "The opening of the contractors' bids last Thursday evening was a . . . very interesting occasion. . . . The congregation will meet after next Sunday's service to . . . award the contract."

4-5-53 (Easter Sunday) . . . "A brief service of Groundbreaking will immediately follow the conclusion of our worship."

EVENTS move rapidly in a package mission. On Easter Sunday a congregation of only 53 confirmed members broke ground to construct a house of worship. The preceding Labor Day many of these 53 had not even known each other.

At that time a "normal package mission" was estimated to require an allocation of $55,000. Of this, $15,000 was to be direct subsidy paid over a period of five years—larger amounts in the earlier years and lesser amounts as the membership grew. The subsidy made it possible to have a full-time pastor and pay operating expenses before the congregation organized and during the time its small membership could not provide these basic necessities.

The balance of $40,000 was to be a 10-year loan at nominal interest to make possible the purchase of land, a down payment on a parsonage, and the erection of the first unit. (In our particular case, high costs of land and construction made this total inadequate, and the "package" also included a $10,000 loan from the district mission committee.)

4-11-54 . . . "On Easter Sunday, two services of worship will be conducted."

5-2-54 . . . "We shall continue our two worship services. . . ."

8-29-54 . . . "Membership two years ago—0. One year ago—135 baptized, 74 confirmed. Today—285 baptized, 153 confirmed."

9-19-54 . . . "It has been apparent to most of us for almost a year that we were going to have to rethink our Sunday school program. Last Sunday's new high in attendance . . . startled us into realizing that . . . only one course of action remains . . . to conduct a second session of the school. . . . We need at least ten new Sunday school teachers."

Left: Pastor Wilson leads service for the first ground breaking on Easter Sunday of 1953.

Bottom: The next step was the building. Pastor Wilson is shown preaching in the first chapel.

A MAJOR advantage of the "package mission program" is the impetus given to the congregation's growth by providing a church structure early in its history, thus avoiding a long period of struggle in a store or school building. In our case, the month after the building was dedicated the average attendance at Sunday school was almost double what it had been the month prior to the dedication. Worship attendance also increased over 60%.

With the reopening of school the following fall—when the full effect of new residents who had moved in over the summer combined with the return of families from their vacations—came a bolt from the blue. The capacity of the building was proving inadequate to teach the children who came to our door! But still they came! New homes were being completed almost daily and by the following winter—even with two sessions—there literally was no place left in which to walk when Sunday school was in session.

4-10-55 (Easter Sunday) . . . "In our two-and-one-half-year history, the Risen Lord has richly blessed our growth. . . . Acutely aware of our need for additional space . . . the Church Council has elected to begin a major Building Fund campaign."

6-19-55 . . . "Our new canvass total is $66,110.50. Let us join in thanks to our God who has so richly blessed us and let us never forget our experience of sacrifice nor its motivation."

6-3-56 . . . "Next Sunday: The Service of Groundbreaking at 10 A.M. . . ."

Less than 18 months after dedicating the building, it was imperative to act about a new building program. In a financial campaign, with deep spiritual emphasis and endowed with a sacrificial spirit, the members pledged a total of over $70,000, payable over three years.

But the cold analysts of the financial institutions were not sufficiently impressed. There remained more than eight years of payments on the original indebtedness. The 222 members owed over $53,000—over $240 per member. The outstanding indebtedness significantly exceeded the standards for refinancing of the type required.

That same per capita debt ratio also far exceeded the usual standards of the Board of Trustees of the ALC for using its limited investment funds for financing a congregational building program. But those gentlemen, after reviewing the situation with representatives of the Board of American Missions, decided to conduct an experiment for this mission that had outgrown its first unit almost as soon as it moved in. When the board granted the loan, construction was underway within weeks.

12-9-56 . . . "We shall dedicate our new Parish Building this afternoon . . ."

3-10-57 . . . "Last Sunday . . . 426 children and adults made this the largest gathering of our Sunday school in its history. . . ."

4-21-57 . . . "Since the dedication of our new Parish Building our worship attendance has run from 75 to 100 larger than our last year's attendance."

6-16-57 . . . "A special congregational meeting is called by the Church Council . . . to consider the financial problems of our congregation."

The parish building was completed with results much the same as those which followed dedication of the chapel three years previously—it was filled almost as soon as it was completed.

9-10-58 . . . "An important congregational meeting will be held . . . Pastor Wilson has received a call. . . ."

3-1-59 . . . "Pastor Milheim and his family will move into the parsonage . . . about Wednesday of this week."

In this crisis which periodically faces every congregation, Crusader learned again that the Lord takes care of his own. No services were missed; Lutheran pastors led the worship each Sunday.

11-8-59 . . . "During this week . . . you will be visited by a fellow member of Crusader with the sole purpose of encouraging you to carefully and prayerfully consider your stewardship. . . ."

3-27-60 . . . "The adult instruction class was attended last Sunday by about 45 members and non-members."

10-16-60 . . . "The first year catechism class has 42 enrolled."

Gradually we are becoming more mature. The four-and-five-year-olds for whom a teacher was needed, according to the bulletin for that first worship service on Sept. 28, 1952, have reached confirmation age!

As they have matured physically and spiritually, their elders show some signs of added maturity—or struggling for maturity—also.

12-4-60 . . . "Last Sunday . . . Sunday school hit a record high (attendance)."

Again the Sunday school is stretching the limits of capacity of the physical facilities. A third Sunday school session, a third worship service, what can be done for added space—all are now being talked about. Where do we go from here? God knows—we pray for the wisdom and faith to follow wherever he leads.

Retrospect

Thus speaks the "diary" of our congregation.

Just as there is no "average man" so this is not a "typical experience" of every package mission. It is the story of but one—and a partial story at that. For how does one "excerpt" the spiritual impact of hundreds of sermons represented by a title in the "Order of Worship" section? Or of the thousands of hymns listed there, too? Or of the single line entry in one bulletin each month: "COMMUNION SERVICE .....Page 250"?

Neither do such "diary excerpts" adequately describe the congregation. I doubt that any mission can be called a "typical Lutheran congregation" (whatever that means) — certainly not ours. A large proportion of our members are experiencing their first relationship with a Lutheran church. We have no members for whom the town of Rockville is their life-long home.

MOST significantly, it is a "young" congregation. Like any organization dominated by young people it frequently has lacked (and sorely needed) the stabilizing influence and mature judgment that might have been imparted by a larger proportion of elder members. (There may be as many as 12 families with one member over 50; I know of only two with any members over 60.)

At the beginning, ours was also a "community church"—the *only* church in the immediate area of the new housing developments which "ballooned" the population of Rockville from 6,700 in 1950 to over 27,000 in the 1960 census. Another Lutheran church and Methodist, Baptist, Presbyterian, and Christian congregations all have been established within a one-mile radius of our building within the last 3 to 4 years.

We grew so fast, we were so heterogeneous, so young and immature in so many ways, we were so successful in the statistically measurable aspects of a congregation that neither our physical facilities nor our growth toward Christian maturity as a congregation could cope with some of the problems encountered. In a situation like ours, a well-knit group of mature, long-time church members, willing to leave a more "comfortable" church home and cast their lot with those on the mission field would prove invaluable!

It is pertinent to note that one reason today's mission packages involve an outlay of about $100,000 each, as compared to $55,000 in 1952, is that the first units being constructed are significantly larger. Thus, even a fast growing mission has considerably more time to find "solid ground," in both the spiritual and material sense, before undertaking another major building program.

The "diary"—and these retrospective thoughts—ends as it began with the Sunday school. The type of housing in the developments surrounding the church property were built for the "young-family-with-children." America's increased birth-rate was being increased all around us. For most of the years of our history the number of infant Baptisms have exceeded 10% of the number of members on the rolls. Only one Sunday in our history did attendance at worship services exceed that at the Sunday school. Thus, the Sunday school has always been in the forefront. To staff two sessions we need the services of almost 10% of our confirmed membership week in and week out; if we go to a third session—as we may soon have to do—almost 15% of our confirmed membership will be needed for regular weekly service.

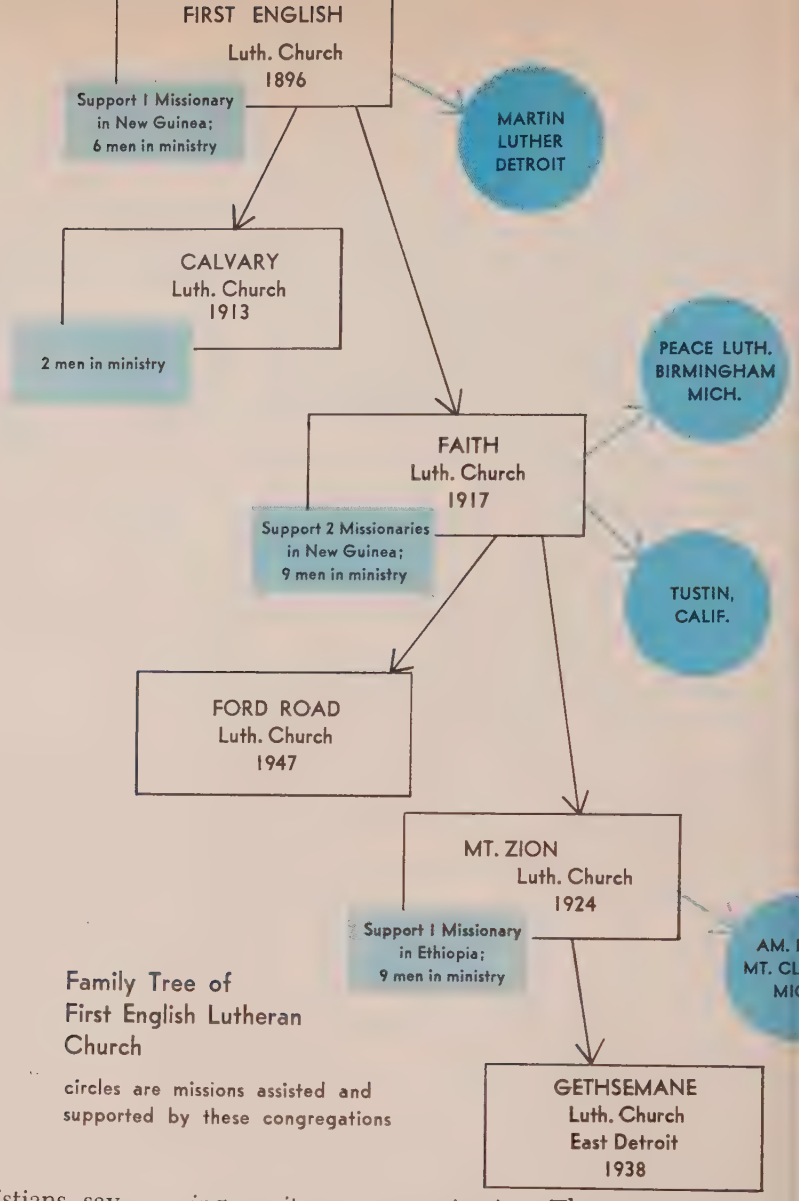
OF THE 4,952 congregations listed in the 1960 Year Book of our merging Churches, only 195 had Sunday school registrations of 500 or more. Of these, 126 were in congregations having confirmed memberships ranging from 1,000 to over 4,000. Only 16 congregations with that large a Sunday school registration had a confirmed membership, like ours, of less than 600. While I do not know each of these 16 congregations, I would not be surprised if most (maybe all) of them are also new missions. A tremendous opportunity to teach children has been present in every package mission of my acquaintance.

But congregations which have as little maturity and practical experience in such matters as we did desperately need help to do the job and to do it the way the church would like to see it done and the way the children deserve to have it done. A major area to which the newly appointed regional representatives of both the Board of American Missions and of the Parish Education Department of the ALC can give help to new missions is to help them meet the challenge of teaching the children they find outside their doorstep.

Architect's sketch of Crusader Church as it stands today—until it needs more room.

From Generation to Generation

By Erhard H. Schalkhauser



Family Tree of First English Lutheran Church

circles are missions assisted and supported by these congregations

IT IS strange and tragic to hear Christians say, "I do not believe in missions." It is equally tragic to see Christians and Christian congregations assume a posture of indifference and neglect in these matters. Somehow this spirit of missions needs to be continually reborn.

The possibilities and opportunities for mission work lie close at hand for every Christian and every congregation. Mission frontiers are where you find them.

For instance, back in the year 1896 the former Joint Synod of Ohio sent Pastor William Price into the heart of Detroit, Mich., to begin work among the English-speaking people of this growing metropolitan center. Thus First English Lutheran Church was born. The mission task it set out to perform was destined to spread out in ever-widening circles across the growing city.

First English Lutheran Church became a mission not to itself alone, but for the purposes of God to a people living in a metropolitan complex. Its appetite for mission work was not satisfied by merely building up its own organization. The congregation saw the needs of people living in sprawling new developments in the city. In 1913, through the missionary initiative of its erstwhile pastor, and the cooperative spirit of its Men's Brotherhood, steps were taken to establish a new mission to the south and east. Thus it was that Calvary Lutheran Church came into being.

In 1917 another notable missionary venture was undertaken by First English Congregation. In that year it was instrumental in bringing into being Faith Lutheran Church. This daughter church flourished into a strong congregation within the span of a few years and soon grew to become a congregation of nearly 2,000 members.

Like Mother Like Daughter

Shifting the missionary scene to this new daughter church, one can quickly detect how this new congregation, born in a surge of missionary zeal, was very much imbued with the same spirit. Faith Lutheran Church not only applied itself diligently to suppl

reat benevolent resources for synodical treasuries, ut also demonstrated its missionary concern locally. In the year 1924 Faith Lutheran Church took the ead in establishing a mission congregation on the orth side of Detroit and named this church Mt. ion Lutheran Church. As was the case when Faith hurch outgrew its mother church, Mt. Zion under he providence of God was destined to outgrow aith Church and become one of the largest congre-ations in the old American Lutheran Church. Nor lid the missionary story end here for Faith Church. n 1947 it supplied major resources and affection for stablishing Ford Road Lutheran Church in Dear-orn, Mich., just outside of Detroit.

Picking up the thread of this chain of missionary ction, we turn for a moment to Mt. Zion Church: n 1938 it gave life to a new mission located even arther to the north in the suburb known as East Detroit. Here Gethsemane Church was established nd supported by Mt. Zion Congregation.

As each of these congregations in turn matured nto main-line churches, there were not only these isolated examples of their missionary zeal, but they also evidenced a benevolent maturity in other direc-tions. In the accompanying chart are indicated such things as their interest in foreign missions and the support of other mission projects in the community, and the number of men these congregations have supplied for the full-time ministry of the gospel. Add all this to the usual performance in maintaining local and benevolent budgets and to building creditable church and educational structures to house local ac-tivities.

If this genealogy of missionary progression dis-plays anything, it certainly displays how God multi-plies his blessings to those who take his missionary command seriously. The church is the custodian of the Great Commission. The church is capsuled in every local congregation. Implied within this trus-teeship is the continuing search for the resources, strategies, and methods for extending the kingdom of God and delivering the witness of salvation. Every congregation should have the thrill of par-ticular participation and involvement (as against just general support) in specific missionary enter-prises.

First English Lutheran Church

Faith Lutheran Church

It's one thing to give sympathetic support to needy children in general, but it is quite another experience to lavish special love on children of our own flesh and blood. Here you can re-create some-thing of yourself, your spirit, your faith. The g in all of its rich fullness is a highly personal th and ought not to be left impersonal by pouring into the impersonal molds of "causes." It is bes transmitted through intimate human fellowship, lan-guage, and settings. These are assets tha al con-gregations can also employ as they regar ission work not only as a "cause" but as the very expr on of their own life in Christ on the local scene.

Mt. Zion Lutheran Church

MR. EDITOR...

DON'T BOYCOTT IT

Sir:

Shouldn't we consider more participation in observance of "World's Day of Prayer"? This should include all Christian women in each community. . . . This program is being ideally carried out where Christian pastors' wives form a planning committee and the available pamphlets . . . are used.

MRS. PHILIP B. FRANZE
Fosston, Minnesota

WE'RE NOT ROBBERS

Sir:

Mrs. Zabelin (*L.S.*, Jan. 31) stated: "We may be idealists to think it is right to take from a thrifty citizen to support a lazy one, but one of our 10 Commandments calls this stealing." Is this the attitude that we are to take towards government social welfare programs? I hardly think so, for Christ said, ". . . as you did it to one of the least of these my brethren, you did it to me."

It is our sacred privilege and *responsibility* to minister to those in our midst who are in need, and we should be grateful that there are government agencies through which some of this aid can be administered. This, like any other of our enterprises, can be corrupted, and can perhaps be labeled as "stealing." However, when this has happened we can usually attribute it to a lack of concern and responsibility on the part of the citizens involved.

Our duty to provide help to those who require it includes correcting those problems which have led some to become, and to support, "stealers." The minute we begin to point fingers we set ourselves apart as self-righteous, and we cut ourselves off from the love and power which is operative in us by virtue of our faith relationship.

PHILIP R. JOHNSON
St. Paul, Minn.

Sir:

. . . Let us hope that it was an unfortunate choice of words that made her letter say what it seems to. Surely, Mrs. Zabelin, you do not mean to say you believe there is an actual commandment of God that forbids the taxation of property or income for the benefit of those who have little or none of either one?

On the contrary, I seem to remember a couple of passages from the Word of God, one of which starts out, "Whosoever seeth his brother have need . . ." and the other, "Render unto Caesar. . . ."

As to your having to obey Mr. Kennedy's "orders," the President of the U. S. does not legislate. That is done by the duly elected representatives of the people.

S. T. MONKEN
Houston, Minn.

Sir:

When Christ's Word falls into the grip of those who would use the church as an instrument to voice political influences to the effect that the mission of the church is to fight Communism, then indeed the Body of Christ as a church does not exist—only a fast emptying shell remains.

G. N. COOPER JR.
Fort Worth, Tex.

FOR LITERATI ONLY

Sir:

. . . We now have a STANDARD of Presidents and Doctors. No doubt for the exegetical and hermeneutical seeking literati, it is the best. No more of that earthiness, of which J. R. Hestenes was the last vestige in the old *Herald*. No sir. Give us more Olson's. Unfortunately, this being, meaning myself, is one of the sinful, ever needing to be forgiven, Lutherans that saw in Hestenes a beckoning through understanding.

ED LEHRBASS
East Jordan, Mich.

Sir:

You are producing an excellent publication. . . . Its goodness becomes almost a fault—it's too hard to lay it aside after once beginning to read!

R. H. RIENSCHE
Loveland, Colo.

TIME FOR A CRASH PROGRAM

Sir:

Dr. Arne Sovik's article (*L.S.*, Jan. 17) points up a fact that is becoming increasingly apparent. . . . The Christian Church is failing badly. . . . I don't believe it is beyond reason to wonder if the rise of Communism in our century is not a direct judgment of God upon us for our indolence and indifference. . . . Communism is not the only enemy, however. Secularism and indifference in the church are at least partly responsible for the "tide of declining moral fiber."

Why should not our own ALC with its newly-acquired unity and resources, institute a crash program aimed at multiplying our efforts in the mission and Christian education fields? . . .

It is true, as Dr. Sovik points out that "in the final analysis, the answer does not lie in us . . . (but) in the Lord. . . ." But the Lord has always revealed himself through men. . . . Certainly the ALC is at least as much a part of the Christian Church as any other Christian group, and has a part of the responsibility for the transmission of the Word of God. Let us undertake to make our new church a fighting church, willing to take the offensive against the rising wave of godlessness and half-hearted Christianity. We will possibly never again be in so advantageous a position.

RICHARD G. JOHNSON
Scottsdale, Ariz.

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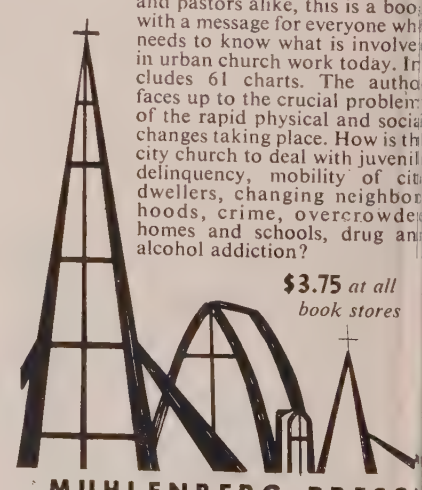

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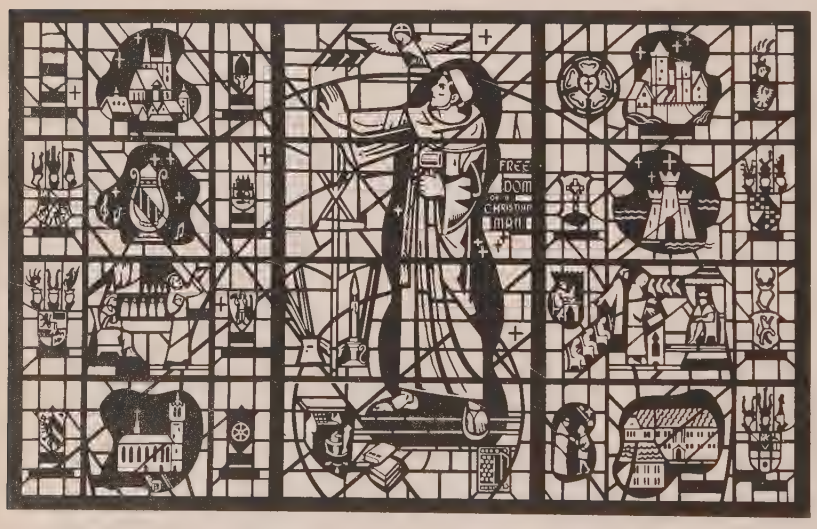

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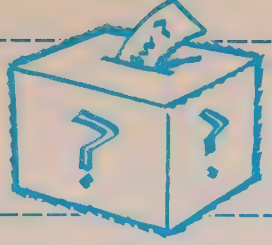
By Stanley D. Schneider



Who Was Swedenborg?

I have recently become acquainted with a man who is a believer in the interpretation of the Bible put forth in the writings of Swedenborg. The church organization is called "The New Jerusalem." Who was Swedenborg, and what are the beliefs of his followers?—J. E. A., Washington

Emanuel Swedenborg was born 1688 in Stockholm, Sweden, and ed in London, England, in 1772. e was the son of a Lutheran court eacher (chaplain to the royal fam-) , who was later a professor and ean at the University of Upsala. Ul-nately, Swedenborg's father became bishop.

Swedenborg studied for a career in ience and was successful in pursu-g a scientific career until he was in s middle 50s.

At that time he had a succession dreams and visions which con-nced him that he had personal and timate contact with the "spiritual" orld. This gave him what he called a spiritual sense" of the Holy Scrip-ure. Of this he wrote in the year 743 as follows:

"It has been granted to me now or several years to be constantly and uninterruptedly in company with pirits and angels, hearing them con-erse with each other and conversing ith them. Hence it has been per-itted me to hear and see things in nother life which are astonishing nd which never before came to the nowledge of any man or entered his nagination. . . ."

Following one of these "visions" wedenborg considered the judgment f God to have come in the year 757. Christ's second coming was in-rpreted as having come to pass in is new revelation which came only him.

While the writings of this man may ontain familiar biblical, and even heological terms, he doesn't always mean the same thing as historic Christianity does. For example, the orthodox doctrines of the Trinity and the atonement of Christ are repudiated, though the words themselves are kept. Redemption consists of God overcoming the increasing powers of hell. Man's freedom enables him to choose and follow the good. On death he enters the realm of the spirits and becomes either an angel in heaven or an evil spirit in hell.

One source book says quite bluntly that it is impossible to give a summary of the philosophy of this group. You can see why. If you grant that this man alone has the key to interpreting Scripture, then who is there to place any limitation on, or order to, what he has said?

You asked in a part of your letter for something by which you would be able to disprove this philosophy scripturally. That may be rather difficult. The difficulty is that your standard of interpretation differs from that of the Swedenborgians. You will interpret Scripture by Scripture. He will interpret Scripture by Swedenborg. The interpretations will differ.

As for the Church of the New Jerusalem, although it is widespread in the world, and although it has produced a good bit of literature, it has never grown much. In his home country, Sweden, Swedenborg's followers reportedly numbered about 200 persons 20 years ago. I have no later figures.

In Exodus 4:21 and 7:3, God seems to be telling Moses that he will harden Pharaoh's heart so Pharaoh will not let the people in slavery go free. Why would God harden Pharaoh's heart, instead of softening it?—E. S., Indiana

Didn't Pharaoh have a choice? Did he have to have a hardened heart? That scarcely seems fair, does it? We have the same sort of problem with Judas in the New Testament.

Perhaps an analogy from life will help here. Next to a parsonage where I once lived there was a church building with a clock and a bell in the tower. That clock rang every half hour, 48 times a day. When we had guests they would wonder how we ever got any sleep. But none of us in the family was bothered by the bell. We didn't "hear" it any more. In a sense I suppose you could say the bell had made us "deaf" to its message. We just didn't pay any attention to it.

Far more seriously, this can also happen with the message of God. The same gospel which is the good news of forgiveness and eternal life in Christ to him who hears and believes, is judgment to him who spurns it. Even so with Pharaoh. God spoke, Pharaoh refused to listen. God continued to speak, Pharaoh refused to listen. So actually Pharaoh hardened his own heart first. (See Ex. 8:15, 32.) God's "hardening" followed, as a judgment. So what was good news for Israel turned out to be bad news for Pharaoh. If God hadn't spoken it wouldn't have happened! But God did speak, and he did act with and for his people. His ultimate purpose for the Egyptians was this: "And the Egyptians shall know that I am the Lord, when I stretch forth mine hand on Egypt, and bring out the children of Israel from among them" (Ex. 7:5).

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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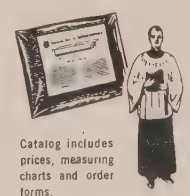

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Church Council (from page 10)

cern about the qualifications of candidates only when high federal office is involved, neglecting state and local elections and primaries, which often are just as important as national elections in deciding policies and leadership in our representative form of government."

Action on Billy Graham

With several dissenting votes the Church Council adopted a resolution which expresses "thankfulness to God for the witness and ministry of the Word in all places and at all times" and voices the judgment that "each congregation, subject to the confessions and practices of the American Lutheran Church, is free to determine its own relationship to a Billy Graham evangelistic crusade."

As reasons for passing this resolution the Church Council cited the interest of many pastors and lay members of the ALC in the Billy Graham crusades and the desire to "assist our people in making decisions regarding any participation in such crusades."

Although its resolutions committee proposed the adoption of a statement on commercialism in the churches, the Church Council voted to table the matter. The statement submitted by the resolutions committee had been drafted by Dr. Raymond Olson, the ALC's director of stewardship, as a result of a number of requests from the field for a statement outlining the church's position on this subject.

The Church Council agreed with the principles set forth in this "possible statement" on commercialism in the churches but was hesitant about giving directives to congregations on every such issue that arises.

In discussing the subject the Church Council agreed that the best way to replace the practices which "ought to be set aside as foreign to the ideal of proportionate giving because they have become a substitute for such giving" is a continued emphasis on the teaching and practice of positive stewardship.

The proposed statement describes such positive stewardship as including "compassionate service to people, evangelical attention to proportionate giving by all members, the generous weekly offering for the total work of the church, and such thankofferings

Dr. Gordon S. Huffman, left, president of the ALC's Eastern District, looks on approvingly as his son Jonathan, age 6, watches Jim Stewart, star of the television show "Light Time," autograph a picture for him. "Light Time" is a production of the National Lutheran Council Public Relations Division.

of time and money as the Spirit of God will move men to make in the service of the Gospel."

World Council Discussed

In view of the fact that membership of the ALC in the World Council of Churches is to be reviewed at the 1962 convention of the church, the Church Council is recommending that the executive committee of each district consider allotting sufficient time at the 1962 district conventions for a discussion of the World Council of Churches. It also requested the LUTHERAN STANDARD to provide space for a series of questions and answers to be published during the six months preceding the 1962 church convention. The Church Council will appoint a committee of pastors to formulate questions concerning the World Council and will nominate persons to write answers that could be published in the LUTHERAN STANDARD.

Noting that there has been an "irregularity" in the release of a pamphlet concerning the World Council of Churches, the Church Council asked President Fredrik A. Schiotz to call the attention of members of the ALC to this infraction of the procedure agreed upon. This Dr. Schiotz will do in the next issue of the LUTHERAN STANDARD.

The Church Council heard a report from Dr. Carl F. Reuss, director of the Commission on Research and Social Action, describing the natu of the research contemplated by th commission.

Dr. Reuss listed seven areas i which the commission plans to "kee currently informed." They are: pe sonal living, family living, work an economic life, community relation national affairs, international affai and the church as an institution society.

Among other actions the Churc Council asked the executive commi tee of the church to arrange for th writing of a history of the UELC.

Down the Street a Block

While the Church Council w meeting in the education building Central Lutheran Church in Minn apolis, down the street a block, the Curtis Hotel, the Board of Co lege Education was meeting with th presidents of the Church's colleg and the chairmen of the various co lege boards of regents.

Buildings and money were the ch subjects of their discussions. All colleges of the ALC are engaged long-range building programs meet the pressure of the booming e rollments. The total cost of the building programs over the next years would be about $100,000,00

Not all of this money, nor even h of it, would be expected to come rectly from the ALC. Large amou of it are expected from individ gifts, foundation grants, and gove ment loans for income produci buildings.

A special joint meeting of t Board of Trustees and the Board College Education is being schedul to discuss the financing of build programs on the church college ca puses.

The problem, generally conced is this: On the one hand, the chu encourages its colleges to grow meet the needs of the times. At same time, it is questioned whet the church itself is able to supply $100,000,000 needed in the next years for new buildings.

On the other hand, the quest arises in the minds of some whet church colleges can continue to main church colleges if they go outside sources, including the gove ment, for sizable funds.

This subject will come up for cussion at the Higher Educat Workshop, scheduled for June 19

St. Olaf College. This workshop, hich will attract from 45 to 60 per-ns, will be divided into five work-g groups that will deal with the llowing topics:

Relationships between the church d the educational institutions; re-tions between the colleges and the orld in which they work; planning r the future—the academic pro-am; planning for the future—the nancial program; special areas of ork.

The Board of College Education so approved more than $50,000 of holarships and grants to help col-ge professors work on advanced de-ees or to help recent graduates ntinue in post-graduate studies.

A total of 48 grants were given r studies to be pursued in the fol-wing areas: science, English, edu-tion, mathematics, political science, conomics and business administra-on, music, religion, history, modern nguages, philosophy, counseling, rama, sociology, library science, and t.

Five Blocks Farther

Meanwhile, down the street an-her five blocks the Board of Parish ducation was meeting at the ALC eadquarters. It gave most of its at-ntion to matters concerning prepara-on of new curriculum materials. A ajor portion of the meeting was de-oted to discussing, and in part ap-roving, a set of "foundational prin-iples" intended to be the basis for urriculum development.

The board took three specific ac-ons on related matters:

- It approved publication of a jun-r high school New Testament Bible istory course.
- It approved a list of recommend-d materials for use in local nursery r cradle rolls, pending preparation f new material.
- It voted to work together with he Board of Youth Activities toward roducing a high school curriculum. his will include material for use oth in classes, such as in Sunday chool, and in fellowship or activity roups, such as Luther League.

Also meeting at the ALC head-uarters was the church's Board of rustees, which is charged with the esponsibility of "general manage-ent and control of the business af-airs of The American Lutheran hurch."

Its meeting was devoted mostly to further clarification of procedures and approval of expenditures and policies.

20 Miles West

Twenty miles west of ALC headquarters, at Excelsior, Minn., the staff of the youth department of the church met with the chairmen of the 19 district youth committees, followed by a two-day meeting of the church's Board of Youth Activities.

High on the agenda was a discussion of plans for the Luther League convention; which will be held in Miami Beach next August.

This board was confronted with one of the same problems as was the Board of College Education, finding enough money to carry out all the programs clamoring for attention.

Two new projects given serious attention were Holden Village on Lake Chelan, Wash., and the former Plymouth Youth Center in Minneapolis.

Holden Village is a deserted former mining town that was given to the Lutheran Bible Institute of Seattle. Valued at about $1,750,000, with excellent facilities to house about 400 people, the village will be used as a retreat center. The Board of Youth Activities was asked to nominate members to the board and help to prepare a program for the proposed center.

The former Plymouth Youth Center in Minneapolis has been operating independently but under Lutheran leadership as a place to work with youth who have problems. An attempt is being made to tie this program more directly to the church. It would serve as a pilot project for experimental work with youth and would also provide an opportunity for students from Luther Seminary in St. Paul to gain practical experience in youth work.

The youth board announced that the Rev. Wilfred Sager has accepted the call to be regional youth director in the Dallas, Texas office.

Other meetings held during the first two months of the ALC's official existence included those of the Committee on Worship and Church Music, which met with representatives from each of the districts; the Commission on Evangelism; the General Board of the Brotherhood, and the Board of World Missions. Three area stewardship conferences were held.

Dr. Poppen Dies

Dr. Emmanuel F. Poppen, president of the ALC from 1938-1950, died on Monday, Feb. 13, following a lingering illness. An obituary will follow in a later issue of the Standard.

"Question Seven" Premiere Set

Seven cities in the U. S. and Canada have been chosen for the world premiere of *Question Seven*, a full-length movie depicting present day pressures against a minister and his son in Communist East Germany. Made for Lutheran Film Associates, cooperative Lutheran group, the movie will be shown about the same time in Washington, D. C.; Seattle, Wash.; Milwaukee, Wis.; Austin, Tex.; Harrisburg, Pa.; Columbia, S. C.; and Kitchener-Waterloo, Ont., Canada.

Regional Directors Named

Two men have accepted calls to be regional directors of parish education for the ALC. Mr. Wendell Johnston of Moorhead, Minnesota, will serve the Rocky Mountain, Western North Dakota, and South Dakota districts, with offices in Bismarck, N. D. The Rev. Frederick Schenk will serve the North and South Pacific districts, with offices in San Francisco, Calif., beginning March 1.

Mr. Johnston was in the insurance business before he assumed his new duties Feb. 15. Pastor Schenk serves a parish at Encino, Calif.

ALC Record Album Released

A documentary recording of the formation of the ALC and a recording of the premiere performance of Una Sancta have been released as an album by the Department of Television, Radio, and Films of the ALC.

The documentary, "Formation of the American Lutheran Church," presents highlights of the constituting convention, including the Ceremony of Uniting, installation of officers, and the singing of the Jubilee hymn.

The second record in the album presents the premiere performance of Una Sancta (One Holy Church) a festival cantata composed for the constituting convention of the ALC, and sung by a 550-voice choir from the nine senior colleges of the church.

Churches Grant Mission Loans

Congregations in Oregon and Minnesota have become the first to participate in the sponsorship program of the Division of American Missions, according to Merrill S. Moline, staff member in charge of loan repayments.

• Zoar Church, Canby, Ore. (Pastor Gordon M. Trygstad), approved on Jan. 15 a sponsorship loan of $47,000 to Bethel Church, Cupertino, Calif. (Pastor E. Silas Torvend). This loan will enable the Cupertino congregation to refinance its Church Extension Fund loan and also to build a $15,000 education unit. Pastor Torvend grew up in the Canby area.

• Our Redeemer's Church, Benson, Minn. (Pastor Melvin Sucher), approved a $25,000 sponsorship loan to Mountain View Church, Thornton, Colo. (Pastor T. G. Thompsen), to refinance its Church Extension Fund loan and to construct a second unit. This action was also taken on Jan. 15.

• On Jan. 19, Farmington Church, Farmington, Minn. (Pastor Lowell Erdahl), approved a $20,000 sponsorship loan to Christ the King Church, Denver, Colo. (Pastor William J. Hanson). Both of these congregations are of former UELC background.

Congregations taking part in the sponsorship program mortgage their own property to provide funds for mission congregations. The mission congregations receiving the loans borrow additional funds from commercial or private sources. This enables them to refund to the ALC their extension loan and to enlarge their building program. The money that is returned to the ALC is then used by the Division of American Missions to start new congregations.

With the sponsorship loans granted by these three congregations, plus additional funds that the missions can get on their own credit, approximately $237,000 will be returned to the ALC capital funds for use again in establishing new congregations.

Among the Churches

OHIO-EASTERN

• All properties of Good Shepherd Church, North Miami, Fla. (Pastor R. L. Miesel) have been condemned by the Florida State Road Board to provide right-of-way for a new expressway. A new church, educational buildings, and parsonage are scheduled to be completed by Aug. 1. The Christian kindergarten of 145 children is held temporarily in a Methodist church. The congregation is worshiping in a school building.

• Good Shepherd Congregation, Charlotte, N. C. (Pastor Paul T. Rueckwald), dedicated the first unit of its first church and parish education building on Jan. 22.

• Mr. and Mrs. David Kulow, both registered nurses, were commissioned for service in New Guinea on Jan. 22. The Kulows, who expect to be assigned to a mission outpost hospital or dispensary, are the first foreign missionaries from Grace Church, Hubbard, Ohio (Pastor William Slates).

MIDWEST

• St. John Church, Fort Wayne, Ind. (Pastor Carl H. Amelung), dedicated a new Christian Day School building Jan. 22. The quarter-million dollar structure replaces a school building erected in 1897. It will be used for kindergarten through eighth grade children in the Christian Day school, for Sunday school, recreational and organizational purposes.

SOUTH-CENTRAL

• Oak Cliff Church, Dallas, Tex. (Pastor Martin T. Jenson), celebrated its 13th anniversary by dedicating a Scout building to be used for youth activities.

• Faith Church, Golden, Colorado, which was organized recently, witnessed the installation of its pastor, Robert Vogel, on Feb. 5.

WESTERN

Three western congregations dedicated new buildings in January. They are:

• St. Stephen's Church, Granada Hills, Calif. (Pastor Grant V. Sorenson)—a 5,000 square foot education building.

• Hope Church, Santa Clara, Calif. (Pastor Vance R. Knutsen)—an education unit.

• Holy Shepherd Church, Chatsworth, Calif. (Pastor P. H. Fleismann)—a church.

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Obituaries

The Rev. Andreas Bersagel, 79, Eltingville, Staten Island, N. Y., died Jan. 2 after a three-week illness. Born in Stavanger, Norway, he served parishes at New Brighton and Elizabeth, N. J., Portland, Me., and Eltingville. In recent years he served as a chaplain at Egbertville, Staten Island.

Mr. John K. Miller, 41, circulation manager of Augsburg Publishing House, died suddenly Jan. 30.

The Rev. Olof Olson, 93, died Dec. 10. Born in Sweden, he served parishes in Cavalier and Harding counties, and at Big Pembina, Vang, and Mona, N. D.

Changes of Address

Arthur Anderson (missionary), from Betare-Oya, via Douala to B.P. 151, N'gaoundere, Cameroun, Africa.

Robert C. Berry, from Haskell, Tex., to 4818 Calamo Dr., Galveston, Tex. (St. Paul).

C. A. Carlson (retired), from Detroit Lakes, Minn., to 1530 5th St. S., Fargo, N.D.

Edward E. Domke (retired), from Kaylor, S.D., to 215 S. Adams St., Hutchinson, Minn.

John F. Drewelow (retired), from Pocahontas, Mo., to 5713 Cedar Pl., Madison 5, Wis.

Harold N. Eimon (missionary), from Van Nuys, Calif., to 2918 F. Regent St., Berkeley 5, Calif.

Norman R. Engebretson (asst. pastor), from U.S. Navy to 1708 John Ave., Superior, Wis. (Concordia).

M. David Fetter, from Minneapolis, Minn., to 43 Burnside, San Antonio 9, Tex. (Grace).

Olin C. Fjelstad (interim pastor), from Owatonna, Minn., to Starbuck, Minn. (Fron).

M. Laurel Gray (hospital chaplain), from Brooklyn, N.Y., to 545 W. 126th St., Apt. 19-B, New York 27, N.Y.

Dennis Griffin, from Minneapolis, Minn., to Elm at Birch St., Urbana, Ill. (St. Matthew).

I. M. Grimsrud, from Kalispell, Mont., to 2620 23rd Ave. N., Minneapolis 12, Minn. (Victory).

J. E. Gronli (retired), from Excelsior, Minn., to 18 River Rd., Carmel Valley, Calif.

Walter H. Hellman (asst. to dist. pres.), from San Gabriel, Calif., to 3387 St. Michael Dr., Palo Alto, Calif.

Merill O. Herder, from Duluth, Minn., to R. R. 2, Cambridge, Wis. (E. Koshkonong).

Sheldon E. Hermanson (chaplain), from Stead AFB, Nev., to 7272 Air Base Wing, APO 231, New York, N. Y.

August J. Hoeger, Jr. (campus pastor), from 1232 Highland Ave. to 115 S. Skyline Dr., Mankato, Minn.

K. Holfeld (dist. pres.). from Regina, Sask., to 212 Wiggins Ave., Saskatoon, Sask.

Henry L. Johanson (asst. pastor), from 365 Iowa Ave. to P. O. Box 1233, Huron, S. D. (American).

Joel C. Jorgenson, from Rembrandt, Iowa, to 213 E. Division St., Audubon, Iowa (Our Savior).

John E. Keller (Lutheran Welfare chaplain), from 2110 First Ave. S. to 2414 Park Ave., Minneapolis 4, Minn.

Kenneth W. Kohl, from Richland Center, Wis., to 525 W. Main St., Waupun, Wis. (Immanuel).

T. A. Krueger (regional dir.), from Columbus, Ohio, to 327 S. LaSalle St., Chicago 4, Ill.

H. A. Lunde (retired), from Bottineau, N. D., to 1002 Belmont Rd., Grand Forks, N. D.

C. J. Mardorf (retired), from Olin, Iowa, to 1802 2nd Ave. N. W., Waverly, Iowa.

Rolland L. Miesel, from 12900 N. W. 6th Ave. to 13215 N. W. 19th Ave., Miami, Fla.

Marvin Miller (asst. pastor), from New Baltimore, Mich., to St. John Lutheran Church, Court and Clover Sts., Fremont, Ohio.

James O. Olsen, from Mason City, Iowa, to Box 225, Milltown, Wis. (Milltown and North Valley).

Oliver K. Olson (asst. pastor), from U. S. Navy to 7500 Greenwood, Seattle, Wash. (Phinney Ridge).

Richard Poock (chaplain), from Smyrna, Tenn., to 7562 ABSq., APO 378, New York, N. Y.

H. W. Ray (retired), from Bridgewater, Mich., to R.R. 2, Troy, Ohio.

Donald G. Reese, from 4497 Barrett Way to 1274 Cunningham Lane S., Salem, Ore.

Gerald R. Ristau, from Lake Mills, Wis., to U. S. Army Chaplain School, Fort Slocum, N. Y.

Alfred I. Rosgaard, from Williston, N. D., to Wibaux, Mont. (Trinity and Carlyle).

Sigmund H. Sandrock (retired), from Box 184 to 1819 1st Ave. N. W., Waverly, Iowa.

George W. Schardt, from Kansas City, Mo., to Mineola, Iowa (St. John).

Dennis G. Schlossin, from Hawkeye, Iowa, to 2340 Nanticoke St., Duluth 11, Minn. (Christ).

O. M. Simundson (visitation pastor), from Plummer, Minn., to Bethlehem Lutheran Church, Aberdeen, S. D.

William A. Slaughter, from Seneca 510-201 to Avenida Luis G. Urbina 128-4, Polanco, Mexico 5, D.F.

Ernest G. Stolen, from Sargeant, Minn., to Butterfield, Minn. (First and St. Olaf).

J. C. Stoltenberg, from 32 Hatton Ave. to 36 Hatton Ave., Rice Lake, Wis.

Tenner Thompson, Jr., from Milwaukee, Wis., to Ellsworth, Wis. (English).

Mark W. Thomsen (missionary), from Denmark, Wis., to S.U.M. Gindiri, Barakin Ladi via Jos, Nigeria, West Africa.

Roland C. Troike (assoc. pastor), from Toledo, Ohio, to 226 N. Connecticut, Royal Oak, Mich. (Good Shepherd).

Elmer Valen, from Butterfield, Minn., to Sargeant, Minn. (Evanger).

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EDITORIALS

We ALC Heretics

You may not have noticed it, but an article by Dr. Loren Halvorson in the last issue of THE LUTHERAN STANDARD branded the members of the ALC as heretics. To be more precise about the charge, Dr. Halvorson, writing on the subject, "Only A Layman?" quoted a pastor who described as "heresy pure and simple" a layman's remark that he was "only a layman." There is no such thing in the Christian Church as an ordinary layman.

Last month a similar statement was made by the Rev. Herman G. Stuempfle, associate director of the Department of Social Action of the United Lutheran Church in America, when he said: "One of the practical heresies running through much of today's church life is the assumption that the church exists only where people are doing things inside its walls or under its auspices. We must help lay people to see that they are the church, and furthermore, that they are the church wherever they are."

The word "heresy" in this connection may sound a bit sensational, but the defect in Christian life and practice which the word describes is a serious, momentous one. If the Christian Church, including the American Lutheran Church and your own congregation, is to fulfill its God-given mission in today's world, we must recognize that it is unscriptural and erroneous to hold the prevalent idea that the non-ordained Christian is "only a layman" and that the kingdom of God is built only as something is done inside the walls of a church. The church is the communion of saints—of all the saints, the vast majority of whom are non-ordained lay persons. In a very real sense, however, these Christian lay persons are ministers, called and equipped by God for a work of ministering. And, in the case of some 99% of these lay ministers, their place of ministry is not within the institutional church as a full-time "church worker" but out in the world where they live and work at their daily calling.

It is encouraging to note that the entire Christian Church is experiencing a new awakening in this regard. There are many signs on the horizon that this is the case. And these signs are seen not only in this country but throughout the world. Dr. Martin L. Kretzmann, head of Concordia Theological Seminary (Missouri Synod) in Nagercoil, India, said in Minneapolis recently that the church in India is stressing the need for every one of its members to witness to his faith at his job. Writing to his "dear Cardinals," the late Pope Pius XII said: "The laity are stationed in the front ranks of the Church. . . . They must have an even clearer consciousness, no only of belonging to the Church but of being th Church." Protestant Episcopal Bishop Stephen Bay ne, now living in London, England, speaking of th trends that oppose Christian missions—Communism nationalism, etc.—said last month: "The most effec tive encounter in the future would be by Christia laymen who are abroad by the thousands as in dustrialists, scientists, salesmen, teachers, student or even as tourists."

We are approaching the climax of the Jubile Year celebration in the ALC. One grand climax t this year of celebration would be a church-wid recognition of this day-by-day, right-where-you-ar ministry of the layman as a witness of Jesus Chris This witness, as Pastor Stuempfle pointed out, "unpremeditated evangelism . . . evangelism that predominantly non-verbal. It is more a matter being than of saying."

Three years ago the editor of this paper, the editor of the former *Lutheran Standard*, wrot "One need not be a prophet to predict that th ministry of the laity will figure largely in the li and work of the new The American Luthera Church. . . . It will, I am sure, make real effor to see to it that all God's people in The ALC a fitted for the work of the ministry, for the buildin up of the body of Christ. *And the measure of su cess that attends this effort will be the measure the success of the total ministry of The Americ Lutheran Church.*" Three years ago I did not unde score the last sentence. This time I did, becau current events have themselves underscored it.

—E.W.S.

Wanted: "Odd Balls"

The newspapers have lost much of their influen because the control of the papers has gradua passed from the hands of the editors to those of t business managers. This is the contention of C E. Lindstrom, who a year and a half ago was ma a "distinguished service member" of the Americ Society of Newspaper Editors, and who has recen written a book, *The Fading American Newspap* This counting house control, Mr. Lindstrom sa is not interested in the plain people—what they a and what they do and think. They are simp thought of as counters in the circulation of papers.

What Mr. Lindstrom has observed is someth that has crept into modern life. The spirit of organization man has taken over. Everything m be done according to the same pattern. It is w known that most newspapers are very much ali It is cheaper to buy syndicated columns than to e ploy a good staff of writers. It is interesting to n

at editorials in the county and small town week-
s are sometimes much deeper in their analysis
d are much more original than many of the so-
lled great commentators.

To what extent has this spirit crept into the
urch? The different departments of the church
e very eager to serve the congregations with coun-
l and advice. A certain plan or method may be
lopted at headquarters. This may be in parish
lucation, in evangelism, or in stewardship. Some
aders are trained to train different leaders in the
stricts. These district leaders then meet with cer-
in leaders from the conferences of the district and
ain them. Finally, these conference leaders meet
ith leaders from the congregations and teach them
workshops and institutes. These standardized
lans are of great value. The workshops and con-
rences are also of great value. A certain uniformity
needed in the church.

But here the counting house control may set in,
ecause the training may be very perfunctory. The
reat purpose which is behind the plan may be lost.
he church offices do not send these methods and
lans to the pastors and the congregations as regu-
tions to be followed slavishly. They should not
mply be copied and used without being adapted
nd digested according to the need of the local
hurch. All too often, however, pastors and congre-
ations forget to do their own thinking. They may
ven adopt the plans *in toto,* thinking this is most
oyal both to God and the church. And at times the
lanners may be a bit guilty here. They do not
lways encourage pastors and churches to adapt and
igest.

It is therefore gratifying that there are voices
peaking out against this system, which is so deadly
fficient. Some 160 United Lutheran evangelism
eaders met recently at Atlanta, Ga. They heard a
trong plea that the church free herself "from the
ame organization man pattern of life for which she
ebukes industry and business. Laymen are de-per-
onalized by being thought of primarily as resources
or an institution no less in the church than else-
where in our society," according to the Rev. Her-
nan G. Stuempfle. Far from being "just material out
f which we can build bigger and better churches."
e said that laymen should be "a militia equipped
or witness and service in the world."

We must never stifle initiative and originality in
he church. It is only the Roman Catholic Church
hat can afford this. Blind adherence to pre-di-
ested plans and methods may rob the individual of
is God-given gifts.

A pastor who tries to be original should always
e encouraged. This, however, has not always been
he case. Originality is refreshing. It may take a good bit of courage, especially for the younger pastor, to strike out on a new road. His brother pastors may look askance at him, if he does so, for they are so well schooled that they are not able to think in any other way. The danger is that the district president, the parish education department, the stewardship and evangelism departments may put him down as an "odd ball." He will not even be given a chance to explain his case.

Counting house control is a problem in all modern life, and the Christian Church must resist it at all costs. The church needs to pray for a few "odd balls" today!—J.M.J.

Welcome Complaints

Believe it or not, the most frequent complaint about THE LUTHERAN STANDARD is a welcome one! That is because it concerns the omission in the new paper of the devotional page that appeared either in the former *Lutheran Herald* or the one that appeared in the former *Lutheran Standard.* Readers write: "I miss the daily devotions that the *Lutheran Herald* carried. Please don't discontinue that page." Or, "Why have you not included the page that contained the Sunday school lesson by Rev. Poovey and 'My Bible and I' by Professor Schmidt?" Needless to say, when readers "complain" about the absence of a page that had fed the flame of personal or family devotion, a church paper editor does not feel sad about it.

The primary reason, of course, why the two pages just mentioned were not continued in the new paper is the very fact that this is a *new* paper. In each of the three former papers special pages or columns, including devotional pages, were published that are not found in the new paper. Furthermore, since the new paper is issued only every two weeks, it would take two pages to publish the "Family Altar" page that used to appear each week in *Lutheran Herald* and two more pages to publish the Sunday school lesson-Bible study page that used to appear each week in the *Lutheran Standard.* Obviously, that is impracticable. We are offering a devotional page, "Lifelines," designed to stimulate interest in a systematic reading of the Bible.

Two additional observations. 1. There is a wealth of good devotional material available, in both book and pamphlet form. 2. Without in the least belittling the value of such devotional aids, the best way to read and study the Bible is to read and study the *Bible*—not what someone says about the Bible. There is simply no substitute for personal, regular, intelligent reading of the Scriptures. Associate Editor Aaseng's page, "Lifelines," is intended to stimulate and aid just that kind of fruitful Bible reading. If you don't take advantage of the page it's your own fault.—E.W.S.

Lenten Vignettes

"No, thank you," said Jan briskly, "I'm giving up sweets during Lent."

"Lotsa kids at school are, too," Pixie commented. "We aren't even going to bring birthday treats till after Easter because some of the kids can't eat any."

"We don't make any special point of that, do we?" observed Brud as he attacked his dessert.

"No," replied Dad as he watched the pie being set before him, "but it's worth knowing that fasting was the earliest form of Lenten observance."

"Then why don't we do it?"

"Simply because by Luther's time it had become merely a set of rules and lost its real meaning. It may be rude of me to ask this, Jan, but just why are you giving up sweets?"

"Well, a bunch of us girls decided. . . ."

"Aw, they're just dieting!" Brud was not impressed.

"Just think it over by yourself, Jan," Mom intervened. "If you are doing it honestly to remind yourself of what Jesus has given up for you, then it's fine. God looks on the heart, you know."

"But most of our self-denial is such a piddly business," Dad exclaimed. "We give up candy or meat, or stop doing something we ought to stop anyway, and call it self-denial. Or we put pennies in a bank."

"But isn't it better than not doing anything?" Mom asked mildly.

"If we are actually reminded by it, I suppose it serves a purpose," Dad conceded. "But self-denial is so much more than that. The very heart of Christianity is in it: 'Not I, but Christ!' "

* * *

"Mommie, how come you go to church in the night all the time now?" Three-year-old Bub wanted to know.

"Honey-child, it's not all the time, it's just once a week. We go to Lenten services."

"What's *Lenten?*"

With a despairing look at the clock, (7:30 comes so soon, sometimes) Mother replied: "It means getting ready for Easter."

"Oh, I know about Easter! What do you do—do you color eggs? Hey, I want to go too!" and he was out of bed, heading for his clothes.

Mother grabbed him, "Wait a minute—we don't do anything, we just sit and listen. You'd go to sleep."

Bub was not as a rule easily convinced, but this uninviting prospect made his bed look pretty good.

As she tucked him in, Mother promised, "In the morning I'll tell you the story we hear tonight. It'll be something about what Jesus did when he was grown up."

On the way to church Mother started to tell Dad about this, but her account ended with Bub's jumping out of bed.

"Well," her husband encouraged, "what did you tell him? I know you didn't just plop him back in bed and he stayed there."

"That's just what's bothering me. I was in a hurry and couldn't stop to explain, so I said what I thought would discourage him—and it did—then afterward I got to thinking it wasn't true; and now I'm afraid it is!"

"That must have been some statement. What *did* you tell that porechile?"

"I told him we didn't do anything—just sit and listen."

Her husband heaved a mock sigh of relief and laughed aloud. "Well, well, 'Martha,' and what should you be doing? Isn't that what Mary did—just sit and listen?"

* * *

Mom was just scratching a match as her son wandered into the kitchen.

"How come you're using matches to light the stove?" Brud turned on the other burners and checked their reaction. "I see I'll have to do some adjusting on these."

"It's no use till I give them a good cleaning," Mom admitted.

The next day, with Easy-off and elbow grease, sponge, and vacuu cleaner, Mom kept at the stove t every removable part and every s cret corner was as clean as she cou get it. As Brud came from school s met him with the cheery greetin "You're just in time."

"For what?"

"To adjust the burners on t kitchen stove."

But there was one burner th would not light readily.

"When you cleaned this, Mom, d you take this top off?"

"No—I took everything apart th I could, but I didn't think that t would come off."

"Well, let's see," and off came t cap from the little center burner. I side was the same sort of crust s had been cleaning out of other pa Mom took refuge in allegory: "J like a person! Looking at it you'd s that was a clean stove, but way do inside there was something that int fered with its performance."

"Sort of a Secret Sin, maybe?"

"Or even a Favorite Fault—tha more common, I think. You kn some of our nasty little traits that expect other people to live with."

"Well, it's out. And there's y burner working."

"Thank you heaps! Am I ever g I have you!"

"Aw, shucks, Mom. . . . Have had a good time, cleaning this st all day?"

"I really have. It's been sort o Lenten meditation, an object les on the human heart."

Brud looked at his mother qui cally out of one eye: "You kn 'Lenten' is just a word for 'spri don't you?"

"Yes, but it has come to mean a more than that. It's a time we ticularly recall that Jesus was a person who was here, and that w he does for us is just as real as w we've done to that stove today."

"It does look like something pened to it. And all the burners w see?"

FELINES... By Rolf E. Aaseng

LIFE *that Lasts*

You probably know more Bible ses from the Gospel According to n than from any other book in the le. Foremost among these un-ubtedly is John 3:16, known as "little Bible" because it summar-s so well the central message of Bible: "For God so loved the rld that he gave his only Son, that oever believes in him should not ish but have eternal life."

Many other verses from John are nost as familiar, though you may t always know where to find them: ehold the Lamb of God, who takes ay the sin of the world" (1:29); am the way, and the truth, and life" (14:6); "In my father's house many mansions (14:1 KJV); and am the good shepherd" (10:11). hall boys who sometimes search for ort verses when they are required memorize Bible passages may recog-ze the shortest verse in the Bible, esus wept" (11:35).

No Limits

The widespread popularity of these rses shows how the book appeals to l kinds of people. Even more than uke, John wrote for all people of l time. Although he places Christ's inistry in a very real geographical, id distinctly Jewish, setting, he pre-nts it in a framework with no limits, hether of time or people. The ac-unt does not begin with Christ's rthly ministry, nor even with his rth, but tells of his being God even efore creation. Likewise, the ministry Jesus did not end with his death, surrection, or even ascension. It xtends to eternal life—a term used ore in John than in all the other ospels combined.

Eternal life is a central concern the Gospel. This is why Jesus came to the world: "that you may have fe and have it abundantly" (10:10). his is why John wrote his account: hat you may believe that Jesus is he Christ, the Son of God, and that elieving you may have life in his ame" (20:31).

This life is meant for all, not just a select few. Jesus came to enlighten *every man* (1:9); God so loved *the world*. The Gospel looks forward to "those who are to believe" in the future (17:20) and even reaches out to include "other sheep, that are not of this fold" (10:16).

A Second Semester Course

John probably wrote many years after the other evangelists. Perhaps he assumed that his readers knew the facts of Jesus' life. At any rate, he seems less concerned with what Jesus said and did than with his significance for our faith. As a result, this book is different from the other Gospel accounts—sort of a second semester course rather than an introduction. This Gospel includes no parables and few miracles.

As Matthew stressed Christ's messianic function; Mark, his work; and Luke, his characteristics as Savior; John considers the person of Jesus. The outstanding fact is stated in the introduction: "The Word became flesh and dwelt among us" (1:14).

Why did John call Jesus the "Word"? Words are used to express our thoughts to others. In order to make his thoughts of forgiving love clear and believable, God went beyond the words of the Old Testament prophets and sent his Son. The Son perfectly expresses—and carries out—God's intentions in regard to men, and thus may be called the Word. (See 14:1, 9; Heb. 1:1, 2.)

John's symbol is the eagle, for John's Gospel reaches greater heights of revelation.

Jesus is given many other descriptive names in this book. To get a detailed picture of Christ's ministry to us, jot down these names as you read. Look particularly for the seven statements of Jesus that begin "I am . . ."

Seven Signs

John carries out his purpose of inspiring faith in Christ by concentrating on seven signs, or miracles, that indicate Christ's character and mission in a symbolic way. Incidentally note how John, like Matthew, makes use of symbolic numbers, especially three and seven. The seven signs are changing the water to wine (2:1-11); healing the centurion's son (4:46-54); the healing by the pool (5:7-18); feeding the 5,000 (6:1-14); walking on the water (6:16-21); healing the blind man (9); and raising Lazarus (11).

The book may be outlined as follows: 1:1-18, prologue; 1:19-12:50, public ministry; 13-17, discourses with disciples; 18-21, crucifixion and resurrection.

John's account centers around Christ's activity in Judea, a part of his life that is almost overlooked in the other accounts. As a result, we are made aware of the violent opposition to Jesus from the very beginning of his ministry.

The struggle between faith and unbelief continues throughout the book. John's intense desire to have faith win out is indicated by the fact that he uses some form of the word "believe" more than 100 times. He does not mean merely to accept as true the facts related—although this is necessary as the basis of faith. Rather, belief involves a personal commitment—almost a desperation lunge, considering the circumstances of sin—to Jesus as Savior.

The conclusion, or at least a major victory, in this struggle for one of the apostles (20:24-29) is a fitting close to the book. (Chapter 21 is usually regarded as an epilogue.) The book's purpose would be fulfilled if all readers would confess with Thomas, "My Lord and my God" (20:28).

During the next two weeks read the Acts of the Apostles. Which apostles are included? What are they most concerned to do? What causes the church to grow?

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SPECIMEN OF TYPE

1 In the beginning God created [a] 1.1: Ps 102.25; Is 40.21; Jn 1.1; Ps 89.11; 90.2; Acts 17.24; Is 42.5; 45.18
the heavens and the earth. 2 The 1.2: Jer 4.23;
earth was without form and void, and darkness was upon the face of

lights in the f
to separate
and let ther
seasons and

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SPECIMEN OF TYPE

18 Now the birth of Jesus Christ
place in this way. When his mother M
had been betrothed to Joseph, before
came together she was found to be
child of the Holy Spirit; 19 and her

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